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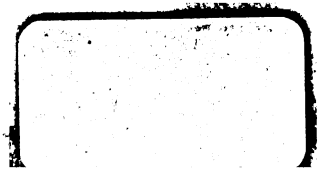

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Semi-Centennial

DECEMBER 7, 1905

Boston Athenæum

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Sept. 24, 1903.

17th inst., I replied
a request of the
Church of Persia,
These pamphlets
all that we I have
to say to you. I am,

Yours,

Neal McCulloch

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CELEBRATION

OF THE

FIFTIETH ANNIVERSARY

OF

THE SECOND PRESBYTERIAN CHURCH

OF

PEORIA, ILLINOIS

DECEMBER SIXTH AND SEVENTH,
A. D. 1903

1905
EDW. HINE & CO., PRINTERS,
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ERRATA:—p. 63, par. 3, for "Sunberry" read "Sunbury."
p. 70, foot note, for "February 15" read "February 19."

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Rev. Arthur Mitchell Little, Ph. D.

Pastor since 1900.

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INTRODUCTORY.

AT a meeting of the Session of the Second Presbyterian Church, held on March 24, 1903, at the house of Elder David McCulloch, it was, on his motion, resolved that the fiftieth anniversary of the foundation of this church be celebrated with appropriate ceremonies. Elders William Jack, Samuel M. Clarke and Frederick F. Blossom were appointed a committee to formulate a plan to be laid before the congregation at a meeting to be called for that purpose. At that meeting, which was held May 13th, the following committee was appointed with full power to arrange for and to superintend the celebration, namely: Mr. William A. Herron, chairman; Mrs. Virginia B. Bash, Mr. Thomas A. Grier, Mrs. J. H. Morron, Mr. Samuel M. Clarke, Mr. David McCulloch, Miss Sarah J. McCoy, Mrs. George T. Page and Mr. John A. Chalmers.

This committee adopted the following program for December 6th and 7th, which, with slight variation, was carried out. On account of Mr. N. G. Moore's inability to remain his address was transferred to the Sabbath School and Rev. Joseph W. Cochran was put in his place on Monday afternoon, and in the necessary absence of Rev. J. H. Morron, the correspondence was read by Elder James M. Rice.

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PROGRAM

SUNDAY, DECEMBER 6, 1903.

Sunday School at 9:30 o'clock:

ADDRESSES BY FORMER SUPERINTENDENTS.

MORNING SERVICE AT ELEVEN O'CLOCK.

Prelude,
"AUTUMN SKETCH" - *Brewer.*

Doxology.

The Invocation,
THE LORD'S PRAYER.

Hymn 1,
"HOLY, HOLY, HOLY."

Responsive Reading,
THE PSALTER, PAGE 4,
LESSON 3.
REV. J. W. COCHRAN, D. D.

Quartet,
FESTIVAL TE DEUM - *Buck*

The Morning Lesson,
DR. THOMAS X. ORR.

Prayer,
REV. I. A. CORNELISON, D. D.

The Response,
BY THE CHOIR.

Hymn 345.

Offering,
WITH PRAYER OF DEDICATION.

Offertory,
"PRAISE THE LORD," *Holden.*
MRS. FRANCIS.

Sermon,
"IS CHRISTIANITY A FAILURE?"
DR. THOMAS X. ORR.

Prayer.

Hymn 735.

Benediction.

Postlude.

AFTERNOON SERVICE AT THREE-THIRTY

Prelude,
"STRADELLA." *Dudley Buck.*

The Call to Worship.

Sursum Corda.

Hymn 599.

The Psalter,
PAGE 6—LESSON 4.

Quartet,
"JUBILATE DEO" - *Wagner.*
(PSALM 100.)

Prayer.

Hymn 3.

Offering.

Offertory,
"THE LORD IS MY LIGHT."
—*Allitson*
MR. BURDICK.

Greeting,
FROM THE PRESBYTERY OF PEORIA.
DR. I. A. CORNELISON.

Quartet,
"PRAISE THE LORD."
—*Chadwick.*

Greeting,
FROM THE PRESBYTERIAN CHURCHES OF PEORIA.
THE REV. JAMES BENSON.

Quartet,
"NIGHTFALL," - *Barnby*
(HYMN 54.)

Benediction.

Postlude.

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EVENING SERVICE AT SEVEN FORTY-FIVE.

Prelude,
IN D MINOR - - *Batiste.*

Quartet,
"LORD GOD ALMIGHTY."
—Sterns.

Hymn 158.

Psalter,
PAGE 22—LESSON 14.

Trio,
"PROTECT US THRO' THE NIGHT," - - - *Nicolao.*

The Evening Lesson,
DR. J. W. COCHRAN.

Prayer,
THE REV. J. H. MORRON.

Offering.

Offertory,
"IF WITH ALL YOUR HEART."
—Mendelssohn.
MR. VELDE.

Sermon,
"THE ETERNAL SONG."
REV. J. W. COCHRAN, D. D.

Hymn 241,
"CORONATION."

Greetings,
CALVARY CHURCH.
REV. JOHN WESTON, D. D.
GRACE CHURCH.
THE REV. JAMES ALVIN SANKEY.

Choir,
"NO NAME SO SWEET AS JESUS."
(HYMN 556) *—Haven.*
MRS. FRANCIS AND QUARTET.

Benediction.

Postlude.

MONDAY, DECEMBER SEVENTH.

AT THREE O'CLOCK P.M.

Invocation.....DR. THOMAS X. ORR.

Quartet—"THE KING OF LOVE MY SHEPHERD IS".....*Shelley.*
(HYMN 468.)

Responsive Reading,
THE PSALTER. PAGE 31, LESSON 19.

Historical Address.....JUDGE DAVID MCCULLOCH.
"THE FOUNDERS OF THE CHURCH, AND WHAT THEY HAVE DONE."

Hymn 596.

Reminiscences ..... { ARTHUR H. RUGG. N. GRIER MOORE. THOMAS G. MCCULLOH.

Reading of Letters.

Hymn 597.

Reception.

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MONDAY EVENING.

REUNION OF THE CHURCH AND CONGREGATION.

The Choir consisted of the following persons:

MRS. N. J. JACQUIN, Organist.

MRS. J. D. MIHIGAN, Soprano. MR. HENRY F. VELDE, Tenor.

MRS. J. H. FRANCIS, JR., Alto. MR. C. S. BURDICK, Bass.

The Hymn Book used on this occasion was that entitled: "Carmina Sanctorum."

At 6:30 o'clock on Monday evening a repast was served by the ladies in the lecture room and parlors after which Mr. Eliot Callender was called to preside and called for responses from pastors of Peoria whose churches ante-date the organization of this church. Those responding were Rev. John Faville, D. D., pastor of the First Congregational Church; Rev. Richard Crews, pastor of the First Methodist Episcopal Church; Rev. G. B. Van Arsdall, pastor of the Christian Church, and Rev. George Simmons, D. D., pastor of the First Baptist Church. The Reformed Episcopal (Christ) Church, having by invitation held its meeting for organization in our house of worship, its pastor, Rev. Henry Forsythe Milligan, was called upon for remarks and responded to the invitation. Mr. Thomas A. Grier spoke for the charter members, Elder Samuel M. Clarke for the trustees, and Mrs. William Jack on behalf of the several ladies' societies. The pastor, Rev. Arthur M. Little, Ph. D., spoke of the present and future of the church, after which the exercises were brought to a close by singing the familiar hymn: "Blest Be the Tie that Binds," etc., and the benediction pronounced by Dr. Thomas X. Orr.

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Rev. Thomas X. Orr, D. D.

Pastor 1883-1893.

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MEMORIAL SERMON.

"IS CHRISTIANITY A FAILURE?"

By Rev. Thomas X. Orr, D. D.

I cannot hope to conceal here to-day peculiar emotions. An occasion such as this naturally awakens tender memories in every heart that has any interest in the home. Each one, for himself, paints his own mental picture with the colors of his past years and past associations. To some the scene is bright with unclouded joy and tearless success, cheery and winsome and sunlit; to others, perhaps, sombre with the drapery of griefs—shadowed with disappointments and losses—touched with a tearsome loneliness and a vague longing for a word of love from the tongue that is still; to many, no doubt, a touch of inner experiences first aroused in this church-home, and quickened by the fellowship and church life here enjoyed.

For myself, I cannot forget that it is exactly twenty years since I stood on this very spot (with different surroundings of course), to take vows of loyalty to duty and to this church as pastor. For ten years I tried to be faithful to my oath—ten years that now seem to have been the most critical and decisive decade of your church history. The early scenes come now fresh to my thought—the former building, where we mingled our songs and our tears and our joys; the dear, familiar faces—so placid, so encouraging, so helpful—now lost awhile; the young men and women—now in the whirl of life's duties, here and in other fields—very many of them true and brave

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and useful in the church and the world. The years since have seemed to take all the roughness out of the path we then trod. Like a traveler, looking down from a mountain peak upon the valley-way that led him thither, I see but a shining path glowing in the sun, silvery streams crossing at various angles as they trickle from grassy meadows—a gladsome scene.

If I should follow the lead of my feelings I should spend all your time to-day thus in a heart to heart talk. But your committee has commanded me to try to make a more formal address. And, no doubt, their wish is wise. Mere emotion may not always be a trusty guide; better, perhaps, a prudent judgment at the helm—then a safer voyage and a surer haven.

I have chosen (as a sort of introduction to the exercises that shall follow) for a theme the question, "Is Christianity a Failure?"

The question seems fitting to-day as we stand at the opening of another half-century of church history; and especially so, inasmuch as certain prominent leaders of thought have ventured to assert that there are evidences of declining religious life. The *Westminster Review*, of England, has lately claimed that there are distinct marks of positive decay in the Christian church. Even Ian MacLaren (Dr. John Watson) has seemed to sympathize somewhat with this view. For years others of less ability and less honesty of purpose, have called the Bible "a worn out book," the church a "useless burden on society," Christianity a "decaying delusion." Voltaire introduced the idea long ago by prophesying that Christianity would not outlive the nineteenth century. It is not, therefore, without hope of profit that we should face this question fairly, frankly, honestly, "Is Christianity a Failure?"

This Scripture seems especially helpful toward a thoughtful reply:

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"He shall not fail, nor be discouraged till he have set judgment in the earth, and the isles shall wait for his law."—Is. 42:4.

This Scripture assumes that Christianity is a *Divine work* in the world—not a social convenience; not a human device; not an institution merely for the advancement of our race in refinement and culture and civilization; *Christ's work.* This Scripture is a prophecy of Christ. Matthew in his Gospel quotes it and applies it directly to Christ. It clearly sets forth the work which Christ has undertaken to do, namely: *"to set judgment in the earth"*—to set up His righteous government in the earth; to deliver the world from sin and wrong and misrule; to reform and redeem the race from woe and corruption and evil, till the very isles shall welcome the Gospel as if it had been a thing long waited for. Marvelous work! To rescue the world from the grasp of crime and vice and impurity; to lift up human character into the light of purity and sweetness and virtue; to turn the eyes of the millions to the cross of Christ, lifted by the hand of Divine love and arched with the words of Divine love: *"God so loved the world."* Stupendous work! The redemption of a vice-stained world; the rebuilding of man's moral nature and making it a pure temple for the Holy King! Such a work is worthy of a God! The history of nations—the conflicts and struggles of governments—the crumbling of empires—yea, the creation of worlds—all fade into dimness in presence of this sublime purpose of Divine love. This is the mission of the Christ—Christism—Christianity.

This Scripture also assures us of the certainty of success in Christ's work. "He shall not fail nor be discouraged" till his work is done. In human affairs failure and discouragement are familiar words. They are written large in the records of the past. Governments have failed; institutions, most solid, have failed; efforts,

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gigantic and well directed, have failed. All along the track of the centuries lie the wrecks of the mightiest endeavor; now crumbled to dust. But (the prophecy is) the God-Christ never fails; He is never discouraged. Slowly through the years He moves quietly toward the ultimate completion of his splendid mission.

You and I may fail and falter; the church may grow weary and faint; the world may look on with doubting suspicion; careless observers may sneer and taunt, but "He shall not fail;" His work shall not fail until it stands complete. That is God's promise and prophecy.

Note the *whole trend of Scripture prophecy*. There is not in all the Bible any hint as to the possible failure of Christianity to win the world to righteousness and goodness. On the other hand, the entire Book plants itself upon the hope and positive assurance of the ultimate triumph of right over wrong, of goodness over badness, of Christianity over every opposing power: "From the rising of the sun, even to the going down of the same, My name shall be great among the Gentiles; and in every place shall incense be offered to My name as a pure offering"; "The earth shall be full of the knowledge of the Lord as the waters cover the sea;" "I shall give thee the heathen for thine inheritance and the uttermost parts of the earth for thy possession;" "Wherefore God hath highly exalted Him, and given Him a name which is above every name, that at the name of Jesus every knee should bow; and that every tongue should confess that Jesus Christ is Lord, to the glory of God, the Father." So all through the Book are these gleams of a coming dawn that shall usher the glad day of universal peace, universal freedom; when Christianity shall exert a paramount influence throughout all the world; when the beautiful picture of the Seer shall become a reality—"The whole earth is at rest and is quiet; they break forth into singing." What Christian heart does not leap and thrill

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with joy at the splendid prospect! All the nations of the earth *one*! One great central attraction—*the Cross of Christ!* And over all a sweet strain breaks the air, "as the voice of many waters and of mighty thunderings;" "Hallelujah, for the Lord God omnipotent reigneth!" Either the Bible is untrustworthy or else doubt as to the issue of Christ's work is a crime. Faber sings it truly:

"For right is right since God is God;
And right the day must win;
To doubt would be disloyalty,
To falter would be sin."

But for the sake of those who do not care for prophecy, as well as to encourage those who do, let us *examine the facts* as they appear upon record. The English historian, Sharon Turner, was an attorney as well—a man of great learning, of careful and correct statement. He undertook the tremendous task of trying to find the exact condition of Christianity in each century of the Christian era. I select a few samples from the results of his work. There were professing Christians:

In first century	500,000
In third century	5,000,000
In sixth century	20,000,000
In ninth century	40,000,000
In fourteenth century	80,000,000
In eighteenth century	200,000,000
In nineteenth century	400,000,000

Including the latest division of Africa among European powers, about four-fifths of the habitable globe is now under nominal Christian rule.

In the United States we have reliable data from which all may read. There were professing Christians in Protestant churches:

In 1800	365,000
In 1880	10,000,000
In 1886	12,000,000

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Dr. H. K. Carroll has, by great labor and at large expense, collected the statistics of all the religious bodies of our country for 1901. He reports 194,107 churches, with 28,090,637 communicants. As our population is about 80,000,000, and as about one-third of the population are children, it appears that about one-half of the adult population are members of some church. Religious progress such as this has no parallel in any land or in any age. The nineteenth century has been crowned by Christianity's grandest triumphs.

The Presbyterian Church of the United States has kept step with the march of progress. In 1853 (fifty years ago) there were in our own branch (Old School and New School, North and South), about 375,000 members. In 1903 the Northern Presbyterian Church alone had a membership of 1,067,477. In 1853 the City of Peoria had one Presbyterian church. To-day you have seven.

These are bare figures. No one would pretend to claim that these figures represent so many model saints. Yet, certainly, these figures have some meaning to any careful observer. They show at least a kindly feeling in the great heart of the race toward the Christian church, and the Christian Bible and the Christian religion. Think of the tremendous hold Christianity has to-day upon mankind. Think of the millions of Bibles in the homes and business places, and court rooms and jails, and reformatories, of earth. The most widely spread book on earth to-day is the Bible.

Think of the moulding influence of Christianity upon the thought of the age. Our leading colleges and seminaries and schools of all kinds have almost universally been founded, and are controlled and supported by Christian effort. Our best educators are Christian; our best schools are Christian. Some of our most noted scientists and physicians and lawyers and soldiers and poets and statesmen and reformers are Christian; Bacon,

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Shakespeare, Milton, Longfellow, Tennyson, Whittier, Stonewall Jackson, Meade of Gettysburg; Robert E. Lee, Farragut of New Orleans; Michael Angelo, Raphael, Doré, Alfred the Great, Cromwell, Lincoln, Bright, Gladstone, McKinley, Marshall the jurist; Kent, Wharton, Peter Cooper, Dr. Benjamin Rush, Hayes Agnew, Kepler, Newton, Cuvier—why, the roll would reach to the stars. Untold millions of some of the best, some of the wisest, some of the noblest of earth. And never was Christianity so influential upon thoughtful minds as at this hour.

Thank God for life in such an age—the era of the ages. Since creation dawned the like of it has not been shined upon by God's sunlight. Already the great day of Christianity's universal triumph begins to fling the radiance of its morning beauty along the sky. And verily there shall be no step backward. The path of the opening century shall be "as the shining light that shineth more and more unto the perfect day."

Why then, should any man, born in the midst of the centuries, stop to question whether God can take care of the Universe, and whether the Divine Christ can finish the work He came to do? Why should any Christian soul look out over the world half saved, doubting whether the day will ever come when "all men shall know God?" The only reasonable question for any Christian heart is, "What part may I bear in the struggle?" For surely much remains to be done. The conflict rages. Perils ever threaten the right and the good. We face practical dangers in the power of the saloon; corruption and bossism in politics; worldliness and indifference and inconsistency in the church; Sabbath desecrations and vicious literature and anarchism among the masses. The call to our hearts to-day is for a true and sincere dedication of ourselves to this work. Here and now enter a solemn vow to take a place in the

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advancing column, and help on this grand movement for the progress and redemption of the world.

"When shall we win? 'Tis best to say—
What can we do from day to day?
With truth, and faith in truth, we dare
Not faint or falter or despair.

"The cause of Right is charged to win—
Omnipotence is not with sin;
Since God is King His cause will see
The light and crown of victory."

You, my dear friends of the Second Presbyterian Church, now enter upon another fifty years of church history. The past years have been fruitful in substantial growth and advance in every way. Then yours was a new town, skirted with fertile soil and sheltered with virgin forests, now a thriving city, with its diversified interests, its wealth, its opportunities of education, its varied facilities for comfort and travel, its churches and homes. Surely the prompting of the heart would be to a sincere gratitude to the Great Giver.

May I not turn your eye forward with glad and earnest hope to the future. The sound of victory is in the air. By all the memories of the past, by all the impulse of the present, God make us faithful to the work and to Him; that so your city may abide in quietness and peace, and this church stand an enduring monument through the coming years to the glory of God and the good of men.

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Rev. Robert Perry Farris, D. D.

Pastor 1853-1858.

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GREETINGS

OF THE PRESBYTERY OF PEORIA.

By Rev. Isaac A. Cornelison, D. D.

In bringing you the greetings of the Presbytery on this occasion, I am happy to be able to say that the greetings will take the form of congratulations; and that the reasons for congratulation are to be found in the very beginning of your existence as a church. Your church was organized out of the membership of the First Church. It often happens in such cases that the new organization springs out of dissentions in the old, for which the only remedy is division. You are to be congratulated upon the fact that your church did not spring from such a condition. This, I think, will appear from the record, which Presbytery has made of the organization of your church. That record, as it is brief, I will give you.

"Peoria, Dec. 7th, 1853.

The Presbytery of Peoria convened in the First Presbyterian Church of Peoria, in answer to a circular of the moderator addressed to the members, at 7 o'clock P. M., December 7th, 1853. * * * * * *

* A request for the organization of a Second Presbyterian Church in the city of Peoria was read. It was signed by John L. Griswold and twenty-nine others, church members, and twenty-four members of the congregation. The request was granted.

Presbytery proceeded to the organization. Twenty-eight members of the First Church presented certificates of good standing. They were directed to proceed to the election of Ruling Elders; whereupon John L. Griswold and John C. Grier were duly elected and installed forthwith; they having been previously ordained.

The congregation was directed to elect Deacons; and Rev. A. Coffey was appointed to ordain and install said Deacons on next Sabbath week at 3 o'clock P. M."—*Records of the Presbytery of Peoria*, vol. II, pp. 135-136.

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"A call from the Second Presbyterian Church, of Peoria, signed by the male members, and attested by A. Coffey, as having been regularly made, for the ministerial services of Rev. Rob't P. Farris, was laid before Presbytery and was placed in the hands of Bro. Farris, who declared his acceptance. * * * * *

Messrs. Coffey, Ewing, Adams, Fleming, and Elders Reyburn and Reynolds were appointed a committee to install Mr. Farris."—*Records of the Presbytery of Peoria, ibid.*, pp. 141-153; April 22, 1854.

It appears, from these records, that the meeting of Presbytery called to organize the Second Church, was held in the First, which would imply the consent of the Session. It also appears that Mr. Coffey, the pastor of the First Church, was appointed to ordain and install the Deacons who were to be elected by the new organization, and that he was chairman of the committee appointed to install Mr. Farris; also that Mr. John Reynolds, an Elder of the First Church, was a member of that committee.

I came to Peoria in 1854, a year after the organization, and I remember hearing it said that, while Mr. Coffey was a man of most estimable character, respected by all the community, he was a plain man and not especially attractive in his style of preaching; and that it was the more ambitious and less staid element in the First Church which went into the organization of the Second. But Mr. Farris was one of the plainest of preachers—studiously plain. He adorned his sermons with no poetical allusions and indulged in no flights of fancy. I think it was his wife who told me that if, in going over his sermon before delivering it, he found any passage which seemed to be a display of the beautiful, he unhesitatingly erased it. While in manner he possessed, in an eminent degree, the grace and simplicity of the Christian gentleman, he was entirely destitute of that glare of polish which is so characteristic of the professedly refined world.

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2. I congratulate you, in the second place, upon the marked guidance of the Divine Spirit you have had in the selection of your pastors. Almost every one of them has been a man whom you could respect and love; one who was fitted to build you up in your most holy faith, and strengthen your spiritual life. Mr. Farris, your first pastor was one of the purest and noblest men I ever knew. Not to mention the living, I know that the names of Hibben, Thompson, Nevius and Green are fragrant in your memory to this day. As an evidence of their high character, I may mention first the fact that seven of them were chosen by the Presbytery to represent it in the General Assembly, the highest number ever chosen from any one church; the next highest number being taken the First Church. I may mention also the fact that two of them who have gone into other ecclesiastical bodies, have been most highly honored in those bodies. Mr. Farris, who you know, went into the Southern General Assembly in 1861, was the permanent clerk of that Assembly till the day of his death, and was chosen moderator at the meeting in Staunton in 1881. Mr. McLaren, who went into the Episcopal Church in 1872, was chosen to the bishopric, the highest office in the Protestant Episcopal Church in America.

3. I congratulate you upon the high character of the men who have been chosen to serve in the eldership. As an indication of the esteem, in which your Elders have been held by the Presbytery, I may mention the fact that nine of your Elders have been chosen by the Presbytery as its representatives in the General Assembly while the highest number chosen from any other church was six; they being also from the First Church. I would also notice the fact that one of your Elders, Mr. John C. Grier, was chosen four times to serve in the General Assembly—a remarkable fact, not to be found in the history of any other church in the Presbytery.

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4. I congratulate you upon the benevolence which has been a striking characteristic of your church. It fell to my place during a number of years, to take the sum of the contributions of each church in the Presbytery to boards of our church and arrange them in rank, according to the amount contributed *per capita* and I have to say that this church stood first in that rank oftener than any other church in the Presbytery.

5. I congratulate you on the progress you have made. The church was organized with twenty-eight members; now it has two hundred and seventy-six. When I came to Peoria the church was worshipping in a room on the second story of a building on the south-west corner of Main and Madison streets, where Mr. Kuhl's grocery store now stands; there being very little accommodation in what was then the business heart of the city for such a purpose. A year or two afterwards a frame building, which was, in its day, a handsome structure, was erected on the lot now occupied by the church. That building was removed and the present church was erected, substantial in its structure, beautiful in the chasteness and simplicity of its adornments—one of the finest gems of church architecture I have ever seen. I will not say that, in these respects, it is a reflection of the person of the minister, under whose pastorate it was built; but I think you will allow me to say that it is a reflection of his character.

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John Cooper Grier.

Ruling Elder 1853-1891.

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SERMON.

By Rev. Joseph Wilson Cochran, D. D.*

"THE ETERNAL SONG."

"Then sang Moses and the children of Israel this song unto the Lord."—Exodus 15:1.

"And they sang the Song of Moses, the servant of God, and the Song of the Lamb."—Revelation 15:3.

"The utterance of life is a song, the symphony of nature." The songs of a nation are its history, its philosophy, its religion made liquid and transparent. Song is the language of victory and the refuge of grief. It is the speech of man transfigured by his emotions into the conversation of heaven. Confidence in the unseen is unbosomed in song. Indeed the primitive impulse of the higher nature was through the singer. Herbert Spencer traces the beginnings of music to the mere putting forth of nerve energy. But the brutes possess nerve energy, yet cannot sing. When the Creator breathed into the clay—be it brute or clod—the breath of his own spirit, then was music born upon the earth. Something more than nerve energy was in the air when "the morning stars sang together and all the sons of God shouted for joy."

Naturally the Bible is the world's greatest book of song. Love songs, lyrics, epics, dirges, songs in the night, songs in the light, songs of deliverance, songs of

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victory, songs of pure praise and lofty worship are scattered like gleaming jewels throughout the thousand years of revelation.

The songs of the Bible have furnished inspiration for the greatest oratorios, proving that the music of the Bible posseses the richest art. Music is art only when it produces life. Catching the chance cadences of sorrow, the musician gathers sighs and groans and all the minor tones of grief into the fugue and the dirge, or gathering up shouts of victory or the rippling monotones of peace, he evolves out of these germs of emotional expression melodies instantly calling forth such feelings, so that we call the music itself sad or soothing or joyous.

Thus do the songs of the Bible move us. The soul of music is surely dead in him who cannot respond to the splendid lyric known as "The Song of Moses," the oldest and noblest of triumphal odes. This earliest specimen of heroic verse is replete with melodious joy, interwoven with the dominant theme of deliverance, and thundering at times with the diapason tones of judgment against unrighteousness. Ruskin in "Praeterita," mentions this very song in his list of great Bible chapters adding, "Truly though I have picked up the elements of a little farther knowledge in after life this maternal installation of my mind in that property of chapters I count very confidently the most precious and on the whole the *essential* part of all my education."

Let us construct a setting for this earliest oratorio. To the west lies the sea, to the east the mountains. Stationed upon a high rock overlooking the vast assembly is a solitary figure. His voice floats down, giving the theme and the key note to the multitude below. There is nothing set or formal to the song. Hearts leap at the extempore utterance. At length the swing and cadence of the song is caught up by the people. The women and the maidens answer the refrain, striking their tabrets high

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above their heads as they move out into the dance of thanksgiving. Miriam, the sister of Moses and Aaron, the noblest of the daughters of Israel, leads the women. The men follow, adding their deep, solemn bass until the chant swells into a mighty shout of joy echoing among the hills, speeding across the tranquil sea, which hides beneath its calm surface the vaunted pride of Egypt. Think of a chorus of three million voices! How our grand sangerfests dwindle to insignificance compared with this triumphal song of the delivered Hebrews! Can you not re-create the scene on the banks of the Red Sea, as this mighty anthem rolls against the rocks and dashes its liquid notes up toward Sinai? Listen:

"I will sing unto the Lord, for He hath triumphed gloriously;
The horse and his rider hath he thrown into the sea.
The Lord is my strength and my song,
And He is become my salvation;
This is my God and I will praise Him;
My father's God, and I will exalt Him."

"Thy right hand, O Lord, is glorious in power;
Thy right hand, O Lord, dasheth in pieces the enemy."

"Thou didst blow with Thy wind, the sea covered them:
They sank as lead in the mighty waters."

"Thou in Thy loving kindness hast led the people which Thou hast redeemed."
Thou hast guided them in Thy strength to Thy holy habitation."

"Thou shalt bring them in and plant them in the mountain of Thine inheritance,
The place, O Lord, which Thou hast made for Thee to dwell in,
The sanctuary, O Lord, which Thy hands have established,
The Lord shall reign for ever and ever."

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I wonder whether it was this lofty scene that David had in mind when he wrote, "Thou shalt compass me about with songs of deliverance." I do not know, but this I know, that it forms the foundation of an eternal song sung by the redeemed of all the earth about the throne of God. For was it not John who saw through a rift in the firmament them that "had gotten the victory over the beast and over his image and over his name standing on the sea of glass having the harps of God? And they sing the Song of Moses, the servant of God, and the Song of the Lamb".

Christian friends, Moses began a song that has never been finished—a song whose highest harmony shall never be heard on earth; a new song, ever unfolding its variations, myriad-toned in its play upon the harp of the soul; a song that shall gather to it all revealed mysteries and unlocked secrets and explained afflictions, a song that shall be sung to the accompaniment of harps of infinite compass. Such is to be the Song of Moses and the Lamb.

But let us address ourselves to the exact meaning. We would not indulge in raphsody unless it has foundation in fact. If it be an immortal and eternal song we wish to know how and why it is constructed. We want to know its theme, its variations, its movements, therefore, let us note that it is:

I. A Song of Obedience.

The children of Israel were enabled to sing the Song of Moses only because they had followed God's call into the wilderness. They had obeyed the command to leave all and follow Moses.

I hear some one sadly asserting that he has not the joy out of Christian life he had been warranted to expect. The way is so rough, the temptations so many, it is impossible as it was to the Babylonian exile to sing the Lord's songs in a foreign land. The griefs and cares of

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life are so heavy that, though youth starts with a song, before middle life is reached it has turned into a groan.

Many a mute church member might have made a songful Christian had he realized that the Song of Moses and the Lamb was a song of obedience. Jesus Christ does not test his followers by imagination or emotion but by willingness to do his will. Obedience is the test of love. "If ye love Me ye will keep My commandments." It may be that you have not learned the secret of happiness in Christ simply because you have refused to submit yourself to His will. David was not the sweet singer until he found delight in God's statutes, His ordinances, His commands. "Oh, how love I Thy law, it is my meditation all the day." And he did not love it until he kept it. The life of song seems to be the life careless of law. The lark soaring in the heavens seems to have escaped weary obedience to the things of earth. But, no; that lark, with all his glad wild song, is obeying the laws of flight, and the more he obeys the higher he soars. Do you remember that passage in Psalms, "Thy statutes have been my song in the house of my pilgrimage"? Think of it! Statutes as songs! Who ever heard of a melodious law book? Yet David simply means that to abide by the eternal verities of life, to obey God at whatever cost is the only thing that makes possible harmony, order, music. The laws of the spheres make the music of the spheres, never forget that. What are the stars and planets doing but this:

"Forever singing as they shine,
The hand that made us is divine."

Do you hope to get away from the music of obedience? Why, as you run your fingers over the piano you are obeying the laws of mathematics. One, two, three, four, five, six, seven, and then what comes? The eighth note, the end of the octave, the completion of a musical

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unity. Every eighth note is the keynote just as every eighth day is the keynote of creation. The seventh note of the octave hungers for the eighth. You can not finish your song on the seventh, you must close it with the eighth. Ah, do you not see a divine obedience in music? And do you dare to be disloyal to Him who has begun the song of Moses and the Lamb in your heart? Do you quail and falter when some evil befalls just as though God had forgotten you? Is this the way to prepare yourself as a singer in the chorus beyond? God wants those who shall go down in the battle of life with colors flying. "Be thou faithful unto death and I will give thee a crown of life."

Napoleon and his army are crossing the Alps. An avalanche thunders down and carries with it over the precipice a little drummer boy. He rides scathless upon the top, and to the surprise of the tramping men, scrambles to his feet, calling to his comrades. His drum still hangs about his neck. He begins the calls one after another. Up from the chasm rise the sharp, staccato notes in the crisp air, and the soldiers, as they wind hundreds of feet above him, look down upon that little figure drumming for his life. Word is sent to Napoleon but he answers not. What is the drummer boy beside crossing the Alps quickly? On, on, to Italy! Hardened veterans look over the brink and with moistened eyes hear the notes growing fainter and fainter. He has played the reveille, the tattoo, the advance, the charge, and all the familiar calls. Then as the last troops pass and he realizes his fate. he suddenly changes to the faint muffled roll of the dead march. He plays on till his fingers grow numb. The death chill shakes his frame and thus abandoned the little drummer boy meets his death like a hero, wrapping himself in the white winding sheet of the eternal snows.

Poor little drummer boy! Thus is mankind swept

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into the abyss of the avalanche of sin. He had been obedient to the last but had not been rescued. But if we utter the call our Commander will hear us. The first note shall be heard. The lost one is instantly lifted into safety and there is joy among the angels over another sinner that repenteth.

II. A Song of Deliverance.

Here is the great gulf fixed between the song of Moses and the songs of Confucius and Buddha and Mohammed and Zoroaster. A Lamb has been slain from the foundation of the world. God's people have been delivered from "the horse and his rider, from Pharaoh and his chosen captains. The depths have covered them." The deliverance of the Hebrews from the Egyptians is symbolic of man's deliverance from Satan and his host. Sin has been sunk in the depths of the sea of God's forgetfulness. They who stand about the throne are they who have washed their robes in the blood of the Lamb.

You think yourself a Christian, do you, because you profess great admiration for the nobility of character of the Man of Sorrows, but what will you do with the Lamb, "the Lamb slain from the foundation of the world?" What will you do with this proclamation of John the Baptist, "Behold the Lamb of God that taketh away the sins of the world"? You may follow the teachings of Christ more fully than some stumbling, tempted Christian, but oh, my friends, unless you have accepted the Lamb, unless you have been redeemed by the blood of His cross, you cannot hope to sing His song.

Moses was trained in all the lore of Egypt. He was probably a graduate of the University of Thebes. And yet what would you have thought of him had he sat down on the western bank of the Red Sea to discuss the comparative merits of the ethics of Greece and Egypt?

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You do not belittle by one iota the ethics of Jesus by emphasizing the atonement. Is it possible to disparage the stream by insisting that the fountain head be pure? The fountain is the clean heart, the new heart, the waters are the ethics.

But I have said the Song of Moses is the song of obedience. But it is broader than that, it is the Song of *Moses and the Lamb.* It is the song of grace, that begins like a little rill in the desert, deepening through Canaan, broadening into a mighty river as it flows by Calvary, until now the banks have broken away and the round world is bathed in the waters of a shoreless sea of infinite love. The Red Sea deliverance signifies redemption, the manna typifies the bread of life, the smitten rock pictures forth the fountain of living waters, the brazen serpent foreshadows the atoning sacrifices. No, my friends, there is little comfort for the man who endeavors to find in the song of ages only an ethical content. Deliverance is the keynote from the garden to the gates of pearl, from the first Adam to the last man that shall stand upon the earth. "No man could learn that song but the *redeemed* from the earth." The Slain Lamb gives the theme. You can not learn it after you enter heaven. You enter heaven because you have learned the song on earth. The bright seraphs of God can not sing that song for they have never wept scalding tears. Their hearts have never been crushed, their ambitions never broken. They have never marred the image of God. They have never experienced the holy joy of giving birth to an immortal soul. They have never sat beside the marble form of their beloved dead. They have never wallowed through the mire of an abandoned life. The angels may play our accompaniments yonder, but they cannot sing our song for it is a song of deliverance.

"Worthy is the Lamb—for he was slain." That opens

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John L. Griswold.

Ruling Elder 1853-1863.

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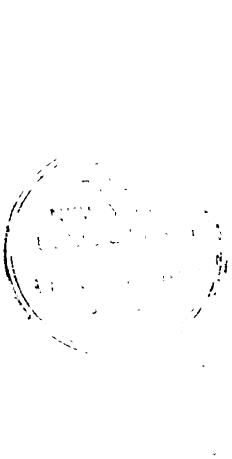

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the gates of a new life, to you, my friend, that and that only.

A French slave ship was crossing the Atlantic laden with its horrible freight. Crime and misery were rampant but another deadly evil was upon the wretched captives. A disease of the eyes, contagious and aggravated by the scarcity of water, had broken out. As they crept on deck to breathe the air they threw themselves, locked in each other's arms, into the pitying sea. Those who were caught were hanged or shot. But the disease spread to the crew. The slaves being unsalable were at length thrown into the sea. Men crawled about the ship stone blind until there was but one man with sight unaffected. Should he catch the disease they were lost, but in the midst of this horror the solitary man discovered a sail—a Spanish slaver. She is spoken, but, horrible to relate, the same disease prevails and every one is blind. The vessels drift apart helpless to render mutual aid. The French ship reaches port three days before the last man becomes blind. The Spanish ship was never heard of afterwards.

We are in trouble on this sea of life. We have gone blind. Reason gropes for the helm and finding it lifts sightless eyes to the stars, and strives to feel its way in the dark. Many brave ships thus drive upon the rocks, but to the first cry of distress there is an answering cry. No drifting hulk with stone blind mariner, but the Lord, the risen glorified Redeemer, walking on the waters crying, "It is I, be not afraid."

We are inclined, I think, to take our deliverance too much as a matter of course. The song has become too familiar. Have some of you forgotten the pit from which you were digged? Is this why you are so listless? Have you lost sight of the fact that you were once without hope and without God in the world? That without Christ you were a lost soul? In the depths of the forest

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skirting the Amazon there is a bird with a call of such peculiar plaintiveness, touched with despair, that the Indians call it "the cry of the lost soul."

> "A Cry as of the pained heart of the wood.
> The long, despairing moan of solitude
> And darkness and the absence of all good.
> The guide, as if he heard a dead bell toll,
> Starts, drops his oar against the gunwale's thole,
> Crosses himself and whispers, 'A lost soul.'"

Do you realize that it is this you have escaped when you sing the Song of Deliverance?

III. A Song of Service and Sacrifice.

It is the new song because ever are we adding to it experiences, triumphs, joys and sorrows. A thousand variations give this song perennial freshness. We can sing the Lord's song at our play and at our work, in the daylight and in the night time, on the Sabbath and the weekday, for it is the song of those who serve him day and night. Only they who practice for the chorus can sing at the great festival. Only they who rehearse in their hearts this heavenly music can hope to have much of a place in the final anthem. For then there is to be no singing flat or sharp, no forgetfulness of the Master's tempo, no lagging, no hastening. We dream of how the angels sing, but it seems to me that the chorus of "those who have come out of great tribulation" shall be the chorus closest to the throne, for in that chorus only shall be found voices mellowed by sorrow, enriched by discipline, strengthened by conflict, voices that shall strike the highest notes of redemption because, like the E string of the violin, they have been stretched—stretched to breaking across some yawning grave.

Beethoven used to try his grandest productions first of all on an old-fashioned harpsichord for he knew that if it sounded well on the poor little instrument it could

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not fail of success when played by the grand organ. It is such a poor little harpsichord on which you and I must play but, ah, God knows just the instrument that shall bring our powers to fullest perfection.

Then open, dumb hearts! Let songs of deliverance leap to throat and lip and tongue for "the Lord hath redeemed Jacob and glorified Himself in Israel." Sing with the Quaker poet as he heard the bells ring out the knell of slavery. Sing it with a deeper meaning as of world-wide deliverance.

"Loud and long
Lift the old exulting song.
Sing with Miriam by the sea,
He hath cast the mighty down:
Horse and rider sink and drown,
'He hath triumphed gloriously.'

"It is done.
In the circuit of the sun
Shall the sound thereof go forth.
It shall bid the sad rejoice,
It shall give the dumb a voice,
It shall belt with joy the earth.

"Ring and swing
Bells of joy! On morning's wing
Send the song of praise abroad:
With the sound of broken chains
Tell the nations that He reigns
Who alone is Lord and God."

Will not some of you begin this song to-day? Will you not join the company carrying on the song of Moses and the Lamb through the years from the Red Sea to Calvary and from Calvary to this very day? Begin to-day and you will not be silent in the presence of the "Lamb standing in the midst of the throne," but as the encompassing songs of deliverance set your spirit vibrating with ineffable joy you will catch up the choral of ten thousand times ten thousand and thousands of thousands

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as they sing "Worthy is the Lamb that was slain to receive power and riches and wisdom and strength and honor and glory and blessing."

"Ye chosen seed of Israel's race,
Ye ransomed from the fall,
Hail Him who saves you by His grace
And crown Him Lord of all."

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GREETINGS.

FROM THE PRESBYTERIAN CHURCHES OF PEORIA.

By Rev. James Benson.

The Scriptures enjoin us to rejoice with those that rejoice; but I am certain that it is not out of any sense of duty that your sister Presbyterian Churches are rejoicing with you to-day.

If there is any compulsion upon us, it is the constraint which springs naturally from the fact that we are possessors with you of the fruitage of these fifty years whose triumphs you celebrate to-day. What is true of individuals is true of Churches also, that "none liveth unto himself". As those who laid your foundations, and those who came after them, went about their labors like Peter's shadow, the influence of their lives swept silently across other souls in our city, and so unconsciously you gave youselves to us. And not only so, but you have given yourselves to us in more tangible ways. Out from your ranks have gone forth many workers who had no need to be ashamed—men and women of faith and good works, who in the spirit of sacrifice laid themselves as living stones in the foundations of other Churches, and who by their labors made us all their debtors.

I am here to-day to bring you greetings and congratulations because we are *one;* one not only in the

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common faith of all who love the name of the Lord Jesus Christ, but one in whatever peculiar mission our Presbyterian Church has to fulfill in our city. We are seven, but one in work and faith; seven stars, but one constellation; seven sisters, a sort of Presbyterian Pleiades.

I bring you then, the greetings and congratulations of the other stars in this galaxy. We congratulate you on your past, reaching back so many years, with its noble names enrolled on the Book of Life—a past from which have gone some of the witnesses who to-day are seated in a bright cloud in the invisible amphitheater, looking down upon you.

We greet and congratulate you upon your present; upon your possession of such a man of God as you now have as your pastor; upon the fact so evident that the fifty-year mark is not, as it is reported to be in the case of some individuals, a dead line.

And as for your future, our wish and hope is that you may find Browning's words true, that "the best is yet to be—the last for which the first was made." We rejoice that we shall be sharers in whatever victories the coming years shall see, and we bespeak for you the grace of that unseen spirit without whose help there would have been no past to celebrate to-day, and through whom whatever of good your future may bring you, must come.

"May the Lord bless and keep you; the Lord make His face to shine upon you and be gracious unto you; the Lord lift up His countenance upon you and give you peace."

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FROM CALVARY CHURCH, PEORIA.

By Rev. John Weston, D. D.

It affords me great pleasure to bear you the greetings of Calvary church on this joyful occasion, and it is with delight I express the desire that this be but the first of many such jubilees this church may be permitted to enjoy. Every fiftieth year with the Jews was a season of special rejoicing. It was one of their great festival occasions. It was proclaimed by the blowing of the trumpets of rams' horns. No servile work was done in it; the land lay untilled; and what grew of itself belonged to the poor and needy. It was the time when all the debts the Hebrews owed each other were completely remitted. May it be such an occasion among you, when all failures to meet the obligations of the golden rule, shall be in loving charity completely blotted out, and the only debt that shall remain to be constantly met shall be "to love one another". May it be the portion of all to realize the joy and fullness of God's forgiving grace, and know the meaning of those precious words, "He will abundantly pardon."

On this occasion, also, hired as well as bond servants of the Hebrew race obtained their liberty. May this be the time when multitudes through you, shall be liberated from the bondage of sin, and taste of the freedom wherewith Christ maketh his people free.

I take pleasure in congratulating you on your material prosperity of these fifty years. You have kept pace with the wonderful growth of the city. The old frame that did you good service in its time, you have supplanted by this handsome structure, an ornament to the city and a monument to your devotion to the cause of Christ. Your tabernacle has been superseded by this temple.

I am pleased to congratulate you that for half a century this Church has continued a loving, faithful witness

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for the gospel of Jesus Christ. You have shown your love for God's truth in the men you have chosen to break to you the bread of life. It has been my privilege to be personally acquainted with a number of them; I knew them as men who never gave the gospel trumpet any uncertain sound. They loved the truth and preached it. Of the present incumbent it is proper to say that, being the personification of health and cheer, no sombre gospel nor pessimistic wail shall ever fall from his lips.

We take much pleasure in congratulating you on the part you have necessarily taken in determining the moral and religious status of the city. It must be admitted that the church through its worship, various institutions and agencies, is the most potent factor in producing the highest type of society. Whatever disposition there is in a community in favor of purity and righteousness, of social rectitude and honorable dealing between man and man, it is no exaggeration to say it can be attributed to the influence of the Church. And it affords me pleasure to testify that this Church has done faithfully its part in this great work.

I call to mind with delight the part this Church acted in bringing into existence Calvary Church. From the membership of this Church came the two consecrated hearts that gave to Calvary its name and fame; the one gone to his reward in heaven and the other remaining with us, with unselfish devotion to carry on the work so nobly begun by the other. Calvary stands a loving monument to the untiring zeal and love of Mr. and Mrs. William Reynolds, and they came from your ranks. We are grateful for them. We trust that the spirit of these may be the inspiration of Calvary in ages to come. That Church stands to-day with its 450 members faithful to its inception, to carry the gospel to the lowly.

I can wish you no higher honor in the future than that you be permitted to send out others from your ranks with the same spirit and ability to accomplish a similar work. Again congratulating you on the grand record of the past fifty years, my sincere desire is that God make you still more abundantly useful in the future.

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John Alexander McCoy.

Ruling Elder 1855-1885.

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FROM GRACE CHURCH, PEORIA.

By James Alvan Sankey.

A number of years ago one of sainted memory, Mr. George H. McIlvaine, invited Hon. Joseph W. Cochran to address the old Fourth Ward Mission. In the course of the Judge's remarks he felt a gentle tugging at the skirt of his coat. Behind his back stood his little boy in the act of a little rogue. The father in his characteristic calm said: "Jo you may sit down (pointing to a nearby chair), your turn will come, bye and bye." I feel like that time had come. This is Dr. Cochran's hour, and let not another speak. After hearing what has already been said this evening, it will take a man of high-piled egotism who thinks he can acceptably finish this program. But in the midst of a golden jubilee any one with a bit of sentiment should be glad to wave the palms of rejoicing and congratulation. Already the voices of felicitation have come to you like the chimes of silver bells. This is a glad hour of the jubilee feast. Your joy runs like a river. I hope only for the swelling of the tide. My mission is congratulatory. As a neighboring Presbyterian pastor I hail you with delight as you ride on the bon voyage of a semi-centennial.

You are to be congratulated on your length of days. Many Churches have lived a few bitter sweet years, but not every Church has gathered enough years into its experience to deserve the crown of a golden jubilee. It gives a minister exquisite pleasure to know that his Church has stood for truth, righteousness, and the gospel of Christ for fifty years. A Church that has been in service for such a long period is a Church that has helped to make history. You have affected the life of this city. This, no doubt is making yours a brimming cup.

You are to be congratulated on the riches of your memory. A gentle memory is one of the best things handed down by one generation to another. Some one

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has said that a good memory is like an angel in the soul. A man without that guest is like a mourner who goes about the street and is sad. Through memory the laughing brook, the peal of church bell, the evening prayer of mother, the white life of boyhood days keeps fresh the hot stretches of life's summer. Memories are moorings for men. Through memory a house becomes sacred. To many this Church has a thousand memories. Every door and window is clustered with associations. No doubt, some of you hear airy voices of other days, speaking their love-words. The human heart treasures some of the most hallowed riches. You have this legacy.

A man was wounded in the first day's fight at Shiloh. In a tent held by the Confederates, on the cold ground uncared for, he lay all Sunday night. In the dreary stretches of that night, with the patter of rain and the rude alarms of war he remembered a sermon of twenty years ago. The text and the argument were his again. The next day he was rescued and taken to St. Louis. But in the tent of war the spirit of God had sent forth the tender shoots from the twenty-year-sown seed. For six weeks he sang the praises of God's goodness, and as he put out to sea the thrum of harp and light of faith made sailing joyful. He pushed out with the shout: "My God, my country, my mother!" Is it not true that many a member of this Church can say: "My God, my country, my mother, my Church!"

You are to be congratulated on the present. Not only is the past radiant with the bright shining of good deeds, but the present burns with promise. If the testimony of facts and men are to be taken at their face value, the present pastorate is a reign of victory. It would be mean of me to refer to the past to the discredit of the present. Not only the past and this evening with your worthy son speaking to you of the things of the Kingdom cause gratitude, but the present brings encouragement, and the future is hung thick with stars of hope.

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HISTORICAL ADDRESS.

THE FOUNDERS OF THE CHURCH AND WHAT THEY HAVE DONE.

By Hon. David McCulloch.

Fifty years ago Peoria was not what it is now. Then it was a handsome little city of 7,000 to 10,000 inhabitants, extending along the river and Adams street from Evans street to the Plank Road, now Lincoln avenue, and reaching back four or five blocks between State House Square and Morton Park. Outside of these limits were the bluff and the upper and lower prairies, on which were a few scattering houses. The deep ravine extending back from the Pottery was covered with timber, and "Birket's Hollow" was the bone-yard of the city. To the north-east of Hancock street and between Adams street and the bluff there were but few houses, and in many places the old corn rows were yet distinctly visible. The point of land between Main street and Knoxville road, as also that between Knoxville road and Jackson street was under cultivation. A small creek issued from Frink's Hollow between Jackson and Fayette streets and was conducted by an artificial ditch on the easterly side of Knoxville road to the present location of Globe street, where it flowed off in the direction of Goose Lake. Copious springs issued from the face of the bluff at Western avenue, Spencer, Main, Jackson and Spring streets. The streets were unpaved and the only side-walks were to be found on Water street, and on Main street up to the Court House. There were no street cars nor even omnibuses, and the only steam railroad was

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more than fifty miles distant. Communication with distant parts was had by stagecoach and steamboats. There were neither electric nor gas lights, the streets being lighted with oil lamps which shed their illuminating effects not more than ten feet from the lamp posts. Pedestrians were accustomed to use lanterns at night. Kerosene, coal oil, or gasoline as illuminating agencies had not yet been discovered. There were no water works nor steam fire engines. There was one electric telegraph wire connecting this city with Chicago, Springfield and St. Louis.

Commercial business was carried on chiefly on Water street and on Main to Adams. Business houses were mostly frame structures of one or two stories, with an occasional conspicuous one of brick, three stories in height. Dwelling houses were generally of one or two stories, many of the leading families residing in those of the former kind. Society was homogenous, and hospitality universal—in pioneer phrase, "the latch string was always out." True, there were differences in society arising from the circumstances of former environments, opportunities for culture and the possession of ample means, but there were no aristocratic or exclusive cliques. There were no Euclid avenues nor Drexel boulevards, but where wealth accompanied with refinement was found, it was always ready to reach forth a helping hand to those in need.

The planting of flowers in the door-yards was universal even as far down as Water street. Dwelling house lots were all fenced in, for in those days of unpasteurized milk and when dairies were few the family cow was a necessity, and every morning and evening great droves of them with their tinkling bells could be seen wending their way to and from the upper and lower prairies, which in legal phrase were "commons of pasture"; and woe to the family who lived in the neighborhood of the cow

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David McCulloch.

Ordained Ruling Elder January 1, 1871.

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with the crumpled horn, that could unlatch a gate with the adroitness of a boy intent on stealing fruit or flowers.

About the time of the founding of this Church a brick dwelling, still standing, was erected by Mr. Valentine Dewein on Madison avenue, between Hancock and Green streets. It was the residence of our first pastor, Rev. Robert P. Farris, but since his time it has been enlarged and greatly improved. About the same time another brick dwelling was erected by Charles Kettelle on Monroe street between Eaton (now Bryan) and Hancock streets, lately occupied by Dr. Reeder. This was the residence of Rev. Jonathan Edwards, D. D., while he was pastor of the First Church. Three frame hipped-roof houses were erected about the same time, one by Henry I. Rugg on the corner of Monroe and Eaton (now Bryan) streets, lately altered and removed to the rear of the lot; one by William H. Schimpferman, between Jackson and Eaton streets where Mr. Thomas A. Grier now resides, and one by John McKenzie at the corner of Monroe and Jackson streets, now greatly enlarged and owned by Mr. Ehrhardt Kramm. These were among the most conspicuous objects in this part of the city; the frame houses nicely painted in straw color with white trimmings presenting an attractive appearance from a distance.

The streets were nearly all shaded with locust trees and from a point in the rear of where the Women's Club building now is to the foot of the bluff below St. Francis' Hospital, was an avenue of locusts twenty or more feet wide, affording Isaac Underhill, the proprietor, who lived on the brow of the bluff, a pleasant shaded walk to the city.

The Baptist, Protestant Episcopal, Methodist, Congregational and Presbyterian denominations had fairly good brick churches, all in the central portions of the city. That of the First Presbyterian Church, now used

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for business purposes, may yet be seen at the corner of Main and Madison Streets. This building has an historic significance from the fact that here the General Assembly met in 1863, which was the first to meet west of the Allegheny Mountains. From the year 1835 very soon after its foundation until the year 1848, Rev. Isaac Kellar had ministered to this congregation as missionary and stated supply. In 1853, Rev. Addison Coffey was its pastor and so continued for the remainder of his life. It was during his pastorate that twenty-eight of its members, including two of its elders and one deacon were set off to form this church.

Mr. Coffey was a pious and able, although neither an eloquent nor an elegant preacher. He was a meek, amiable and earnest christian, a devoted pastor and one much thought of by a large portion of his congregation. But the style of his preaching was not attractive to those who had been accustomed to pulpit oratory of a higher order. He was tall, slender and wiry in his physique, his features were angular, his voice dry and husky, his delivery was exceedingly prosaic and wholly without gesture. As Peoria was at that time indulging in some metropolitan aspirations it is not to be wondered at that some of his congregation should have preferred a change for some one of more brilliant attainments.

If any such feelings were entertained, the opportunity for their expression soon presented itself. Mr. Coffey having been appointed a commissioner to the General Assembly at Philadelphia was necessarily absent during the early part of the summer. While absent he was attacked by a severe illness which lasted until autumn. Rev. Robert P. Farris, of St. Louis, was then invited to supply the pulpit temporarily, and so well pleased with him were the people that a desire began to be noised abroad that he should be retained. On account of Mr. Coffey's prolonged absence the rumor began to be cur-

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rent, especially amongst those of us who were outside the fold, that Mr. Farris was to be made assistant pastor to do the greater part of the preaching, while Mr. Coffey was to continue doing the pastoral work; but upon Mr. Coffey's return it became known that he would not consent to any such scheme. By an amicable arrangement the friends of Mr. Farris then withdrew to Haskell's Hall, corner of Main street and Madison avenue, which occupied the second floor where Bach's studio now is, and there held their services until the completion of their church building where the present one now stands. Soon after the organization of this church Mr. Farris wrote out a brief sketch of this important event which reads as follows:

"On the first Sabbath of August, 1853, Mr. Farris entered on his duties as temporary supply of the First Church. This arrangement continued until the middle of the following November, when Mr. Coffey's health having been restored, the session unanimously deemed it advisable that the necessary measures be taken immediately to set on foot a new enterprise; whereupon the session resolved that the moderator of the Presbytery of Peoria be regularly requested to call a meeting of said Presbytery as soon as possible, and advised Mr. Farris to labor in the meanwhile as an evangelist.

Obedient to the call of the Moderator the Presbytery of Peoria met in the session room of the First Presbyterian Church, Peoria, on Wednesday, December 7, 1853, at 7 o'clock P. M.*

"The Presbytery was opened with a sermon by Rev. W. T. Adams, of Washington, from I Chronicles XXIX. 3. 'I have set my affection to the house of my God.' After which the Moderator, Rev. Wm. P. Carson took the chair, and, on his calling for the business for which Presbytery had met, the following petition was presented by Elder John C. Grier:

*The minutes of Presbytery show the following members present: Ministers, Isaac Bennett, Addison Coffey, William Perkins, William P. Carson, D. F. McFarland, and William T. Adams. Elders, Robert C. Culton, of Canton, John Reynolds, of Peoria, David V. Frazer, of Brunswick, James H. Patterson, of Salem, and James A. White, of Prospect.

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"PRESBYTERY OF PEORIA:—

The undersigned desirous to have the privileges of Divine worship more extended, respectfully petition your venerable body to organize in this city of Peoria, a Second Presbyterian Church.

[Signed] *Members of the Church:* John L. Griswold (R. E.), Mrs. Elizabeth Griswold, John C. Grier (R. E.), Mrs. Elizabeth P. Grier, Mrs. Antoinette T. Curtenius, Robert A. Smith, Mrs. Jane A. Smith, William Stettinius, Mrs. Elizabeth Stettinius, Laura Stettinius, H. I. Rugg, Mrs. Celia Rugg, Mrs. A. Armstrong, Mrs. Cynthia B. Barr, Sarah J. Matthews, Fanny J. Baldwin, Mrs. Eleanor Maxwell, George Porter, Mrs. Margaretta Porter, Mrs. Susan H. Armstrong, R. J. Swancoat, John A. McCoy, Mrs. Eliza McCoy, Mrs. Jane E. Bryan, George Stettinius, Mrs. Caroline V. Stettinius, David Chalmers, Mrs. Catharine Chalmers.

"*Members of Congregation:* A. G. Curtenius, W. A. Herron, Mrs. Susan B. Herron, Nancy R. Herron, Susan Solomon, Fanny Solomon, Elizabeth Brenizer, E. F. Reynolds, E. Robins, N. B. Curtiss, Mrs. N. B. Curtiss, Joseph W. Barr, Lydia Pratt, Mrs. —— Pratt, Wm. F. Bryan, Susan W. Hall, John Armstrong, Mark M. Aiken, David W. Herron, Thomas Baldwin, P. C. Bartlett, Mrs. Abby Bartlett, Wm. Reynolds, Dr. B. F. Miles."

"The Presbytery resolved to grant the prayer of the petitioners and ordered the above named Church members to proceed to an election of ruling elders. The result of which election was the choice of John L. Griswold and John C. Grier; who both being already ordained were formally installed as ruling elders in the Second Presbyterian Church; the Rev. I. Bennett, of Canton, by request of the Moderator propounded the usual questions and made the address to both the elders and the people.

"The first meeting of the Session of the Second Presbyterian Church was held at the house of Elder John L. Griswold,* on Saturday December 10th, 1853, at 7 o'clock P.M. Rev. Robert Perry Farris was invited and consented to supply statedly the pulpit, also to sit as Moderator and act as Clerk of the Session. Elder Griswold was chosen Treasurer of Session. A general Church

*West corner of Main street and Jefferson avenue.

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First House of Worship.

Main Building Erected 1854.
Dedicated July 8, 1855.
Spire and Sunday School Room Added 1873

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meeting for prayer was ordered to be held every Wednesday evening.

"Session ordered an election for Deacons and Trustees to be held on Wednesday, December 14th, after prayer-meeting. A regular monthly meeting of session was appointed for the first Monday in each month.

"Wednesday Evening, Dec. 14, 1853. — According to the order of session, the Church proceeded to elect deacons, and chose Wm. Stettinius (previously a deacon in the First Church) and H. I. Rugg. Mr. Rugg not accepting, George Porter was chosen. Immediately after the above meeting, Elder J. C. Grier was called to the chair and Jno. A. McCoy appointed secretary.

"It was moved that the number of Trustees be nine (9). Carried.

"Moved by Geo. Stettinius that we proceed to nominate Trustees. Lost.

"On motion the meeting proceeded to ballot for Trustees with the following result: 1. John L. Griswold (R. E.). 2. N. B. Curtiss. 3. H. I. Rugg. 4. Wm. A. Herron. 5. Robt. A. Smith. 6. Wm. F. Bryan. 7. John C. Grier (R. E). 8. A. G. Curtenius. 9. Jno. A. McCoy.

On motion adjourned.

John A. McCoy, Secretary. John C. Grier, Chn.

"On Sabbath afternoon, December 18, 1853, Wm. Stettinius and George Porter were installed deacons in this church, Rev. A. Coffey officiating by order of Presbytery.

"On Sabbath evening, January 1, 1854, was held the first monthly Concert of Prayer for missions. $3.35 were collected; increased afterward to $4.55.

"On the morning of the same day the Sabbath School was organized. Ten teachers, five males and five females; thirty-one scholars, fourteen boys and seventeen girls, with Jno. L. Griswold as superintendent; Jno. A. McCoy, assistant superintendent; David W. Herron, secretary and treasurer; R. J. Swancoat, librarian.

"The ordinances of baptism and the Lord's Supper were administered for the first time on the second Sabbath (12th) of February, 1854. The following were bap-

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tised: 1. John Alexander, infant of J. A. and E. A. McCoy. 2. Julia Frances, infant of D. and C. Chalmers. 3. Miss Eliza P. Kellogg.

"The following took their seats for the first time at the Lord's Table:

Miss Eliza P. Kellogg, Mr. W. F. Bryan."

The certificate of the first election of Trustees was filed in the Recorder's office on April 13, 1854, whereby the Second Presbyterian Church of Peoria became an incorporated body. Soon afterwards a site for a Church building was selected on lots eleven (11) and twelve (12) in Block twenty-five (25) in Underhill's Addition to Peoria, on which the present elegant structure stands. The purchase was made from Ezra G. Sanger, a prominent attorney, whose wife was a sister to N. B. Curtiss, one of the Trustees, and who held a bond for a deed from Isaac Underhill, the proprietor. On June 3, 1861, a deed was made, subject to said bond, to John C. Grier, and Josiah E. McClure, father of our worthy member John D. McClure, which deed is understood to have been procured to protect the purchase by the Church. On June 21, 1862, the lots were deeded back to Mr. Underhill who immediately deeded them to the Church.

Immediately after the organization plans were adopted for a frame building which embraced a suggestion at least of the more modern churches, in that the auditorium and lecture or Sunday school rooms were to be on the same floor. It was to be surmounted by a spire. With the exception of the spire and lecture room the building was completed in June, 1855, the first sermon therein was preached by the pastor on Sunday, July 1st, from Ecclesiastes V. I., "Keep thy foot when thou goest to the house of God", and the Church was dedicated on the Sabbath following (July 8th), the pastor preaching the dedication sermon from I Corinthians II. 2, "For I determined not to know anything among you save Jesus Christ and Him crucified."

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The narrative of Dr. Farris also contains the following:

"On the second Sabbath of August (12), 1855, Rev. F. N. Ewing, of Bloomington, and Rev. W. T. Adams, of Washington, of the committee appointed for the purpose, installed the Pastor-elect. Mr. Ewing presided, proposed the questions and delivered the charge to the people. Mr. Adams preached the sermon and delivered the charge to the pastor.

"On Wednesday evening, September 26, 1855, the church chose four additional elders, namely, Elijah Scott, Samuel S. Clarke, Thomas G. McCulloh and John A. McCoy, who on the following Sabbath were duly installed."

The Sunday school was held in Haskell's Hall until April, 1857, when it was removed to the church. (Minutes of session, April 2, 1857).

So runs the record of the founding of the church whose semi-centennial anniversary we today celebrate—a church, which for tenacity of purpose, cohesion of elements, zeal in good works, and persistency of efforts, stands as a witness for the truth and as a monument of the faith of its founders.

The pastorate of Dr. Farris was a quiet and uneventful one, except that the energies of the congregation were largely employed in organizing and developing its working forces, and in the erection and equipment of the new house of worship. During his pastorate 108 persons were received into the church (including the twenty-eight original members) of whom seventy-six were received from other churches and thirty-two on profession. Of those who had signed the original petition to Presbytery as non-communicants, eleven are known to have subsequently united with the Church. In the winter of 1857-8 a great revival swept over the country, having its origin in Philadelphia. This revival had a noted effect in Peoria where noon-day meetings were held daily for

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weeks in the basement of the First Church, which was crowded to the full; as the result of which revival this Church received thirteen on profession of their faith, notably among whom was William Reynolds, whose testimony for Christ afterwards became international.

On account of failing health Dr. Farris tendered his resignation as pastor on October 25, and the same was acquiesced in by the congregation on November 3, 1858. His last record as Moderator of the Session was on January 3, 1859, at which date his pastorate closed.

Rev. Robert Perry Farris, D.D., was born in St. Louis, Missouri, on September 26, 1826, his father being a prominent attorney of that city. He received his collegiate education first at the St. Louis University for two and one-half years, was graduated at St. Xavier College, Cincinnati, in 1844, entered Yale as a Sophomore and received his first degree in 1847. After reading law for two years he spent the two following years in Princeton Theological Seminary, one year at Lane under Dr. Nathan L. Rice, was licensed by the Presbytery of St. Louis in June, 1851, and ordained in November 1852. After supplying the Second Church of St. Lonis a few months he began his career at Peoria. Leaving Peoria he was engaged for a short time in the service of the North-Western (now McCormick Seminary), after which he was pastor for eight years at St. Charles, Missouri. From 1866 to 1895, he was editor of the *St. Louis Presbyterian*, was for many years permanent Clerk of the General Assemby of the Presbyterian Church (South), and in 1881 was Moderator of the Assembly which met at Staunton, Va. The degree of Doctor of Divinity was bestowed upon him by Westminster College. He died at St. Louis on Friday, August 28, 1903, having just completed his fiftieth year of active service from the time of his first Sabbath in Peoria.

In a sketch of his life published since his death it is

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Samuel Strong Clarke.

Ruling Elder 1855-1863.

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said: "Dr. Farris was tall and handsome, with a pleasant address and courtly bearing. His mind was clear and strong, disdaining quibbles and niceties, and caring only for the essential truth in every issue and especially for its practical bearings. He had decided convictions on every question that interested him and was frank and fearless in the expression of them. He fastened his friends to him with hooks of steel, and commanded the respect of his enemies by the manly openness of his fighting. His preaching was simple, clear, strong, full of instruction, loyal to the Scriptures and to Christ, and making his hearers feel that he was in earnest. With true culture his style both as a writer and speaker was characterized by a preference for simple Saxon English, by its transparent clearness and by its forcible expression. * * * * * * In his home the gentler side of his nature reigned supreme. That home was as near an unserpented Eden as this world knows—husband, wife and children all genial and with each other perfectly congenial. * * * * *

"Dr. Farris was every inch a man, a Christian gentleman, a moral hero."

In reading the early history of many churches I find expressions of universal regret that no record had been kept of their earliest organization, of the constituent members, nor of the first officers. I have therefore deemed it wise to collect together such data as will perpetuate the memory of those who were active in the organization of this Church and in planting here a witness to the truth as held by the fathers of the Presbyterian Church.

Instead therefore, of giving a mere skeleton, of the succession of Pastors, Elders, Trustees and officers of the Sunday School and other Church societies, as is often done, let me suppose you have these things already in your mind, and permit me to introduce you to some of the

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fathers and mothers in this part of God's heritage. In doing so I can hope only to group together the heads of the families, leaving it to some future Ezra to classify their posterity according to their genealogies.

The first resident minister of the Presbyterian Church in Peoria was Isaac Kellar, already mentioned, whose posterity are still in this Church. He was a native of Hagerstown, Maryland, a little city that has contributed quite largely to Presbyterianism in Peoria. He was of Scotch-Irish and German descent, son of George and Barbara (Smith) Kellar, both natives of the same place, born February 6, 1789. He received his collegiate education at Washington, Pennsylvania, studied theology at Princeton, was licensed by the Presbytery of Carlisle in 1818, was united in marriage with Margaret Schnebly the following year, and was pastor at McConnelsburgh, Pa., until 1824.

After preaching some time to the German Reformed Church in his native town he became pastor of the Presbyterian Church at Williamsport, Maryland, where he remained until 1835, when he came to Peoria as a missionary. He remained with the First Church, Peoria, until the call of Mr. Coffey, in 1848, after which he resided on his farm in Richwoods, where for some years he often preached to the neighboring churches. His death occurred July 25, 1867; that of his wife, August 28, 1870.

Of him it was said, "He was a man of ability. His preaching was chiefly doctrinal and wholly extemporary. He was not only decided in his views but inflexible. No consideration of personal ease or emolument had influence to divert him from what seemed to him to be the path of duty."

Almost contemporaneously with the arrival of Rev. Isaac Kellar was that of his brother-in-law, Henry Schnebly, who also was from the Hagerstown Church,

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and was an Elder in the First Church, Peoria, from its organization until the time of his death. One of his daughters, Mrs. Julia M. Ballance, wife of Col. Charles Ballance, early became a member of this Church. Her numerous descendants, consisting of the families of Willis and Charles Ballance, of Major Daniel N. Bash and of Elder James M. Rice, are still among us as useful and influential members.

At the head of the list of original members and adherents stand a group of persons more or less closely related to each other, consisting of Elder John L. Griswold and Elizabeth his wife, Alfred G. Curtenius and Antoinette his wife, and Robert Arthur Smith and Jane A. his wife, all from the states of New York and Connecticut.

Elder John L. Griswold was descended from one of the most noted families of New York, his father, Nathaniel L. Griswold, having been a member of the historic Brick Presbyterian Church of that city. He was born in February, 1806; came to Peoria in 1839, engaged in mercantile and real estate business with Mr. Curtenius, united with the First Church where he was ordained as ruling elder in 1849. He came into this Church as one of its original members and was immediately chosen and installed as one of its ruling elders. He was also a member of the first Board of Trustees. On February 7, 1872, he severed his connection with this Church by taking a letter of dismission to the First Church, Peoria. He died at his home January 15, 1883.

In the year 1840 Mr. Griswold was united in marriage with Elizabeth Smith of Albany, New York, whose ancestors were connected with the Congregational Church of Hartford, Connecticut. She was a sister to our well known citizens Robert Arthur and Eustace H. Smith. She also came from the First Church and united as one of the original members of this Church. With her husband

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she returned to the First Church, but soon after his death was again received as a member of this Church, and retained her connection with it until her death, which occurred July 24, 1896. Mrs. Griswold was a woman distinguished for her piety and benevolence. Her contributions to the building of this Church were large, and at least two other Presbyterian Churches in Peoria owe their existence largely to the means derived from her ample estate. During her long membership she proved a tower of strength to all our benevolent enterprises.

Alfred G. Curtenius was born in New York City February 17, 1807, and died March 9, 1857. His ancestors were from Holland and among the early settlers of New York. He came to Peoria in 1835 and entered into active business. As already stated he formed a partnership with Mr. Griswold in 1840, and on October 20, 1841, was united in marriage with Antoinette O. Tracy, of Utica, in the State of New York. They are both supposed to have been of Presbyterian ancestry. Mr. Curtenius never became a communicant, but signed the petition to Presbytery as a member of the congregation, his wife signing as a communicant. Mr. Curtenius was a regular attendant upon the Church services and was a member of the first Board of Trustees. Mrs. Curtenius was a devoted Christian woman and a leader in all benevolent work. At the outbreak of the civil war she was one of the first to organize the women of Peoria into the Ladies' Soldiers Aid Society, which afterwards was changed to the Women's Loyal League, of which she was president so long as it existed under that name.

In January, 1866, she took a letter of dismission to the New School Presbyterian Church and some years later removed with her two daughters to Brooklyn, New York, where she died in January, 1891. Her remains were brought to Peoria and laid by the side of those of her husband in Springdale Cemetery.

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William Andrew Herron,

Member of Congregation 1853.

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Robert Arthur Smith, whose ancestors belonged to the Congregational Church, of Hartford, Connecticut, came from Albany, New York, and was for some years engaged in the banking business in Peoria, united with the First Church, was set off as one of the original members of this Church, was elected a member of the first Board of Trustees, died at his home near the Church December 6, 1885. He was united in marriage with Miss Jane A. Francis, of Springfield, Illinois, whose ancestors resided in Connecticut. She also united with the First Church, came into this church as one of the original twenty-eight and is one of the two known survivors of that noted company. She is still doing active service in her Master's cause, honored and respected by all.

John Cooper Grier, whose descendants in this Church are numerous, came into this Church as an elder and one of the original twenty-eight. He could lay claim to a purely Presbyterian ancestry, his grandfather, Colonel John Grier, having come from the North of Ireland, and his father, Rev. Isaac Grier, having been pastor of the Presbyterian Church at Northumberland, Pa., and principal of its classical Academy. His maternal grandfather, was the distinguished Rev. Robert Cooper, D. D., who for thirty-two years was pastor of the Middle Spring Church, Pa., a staunch Revolutionary patriot, from whose congregation a company of soldiers, with him as their chaplain, entered the army. Mrs. Grier's maided name was Elizabeth Perkins, from the famous Wyoming valley. Mr. Grier was born February 2, 1808, and died at midnight, July 27, 1891, having been a member of the Presbyterian Church for sixty years, a ruling elder for forty-five years, a member of this Church from its organization, and for many years a director in McCormick Theological Seminary. The Session bore testimony to his faith in the following words: "He knew in whom he believed. His faith in the substantial

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joys of Heaven amounted to full assurance. He was clear and positive in all his convictions and courageous in their defense."

Other descendants of Rev. Robert Cooper, in this Church have been Mrs. Elizabeth Stettinius, one of the original members and wife of our first deacon, also William Reynolds, distinguished as a worker in the Sunday school cause and Mrs. Eleanor Morron, wife of Rev. John H. Morron. The paternal grandfather of William Reynolds and Mrs. Morron, was William Reynolds, a ruling elder in Dr. Cooper's Church, and their father, John Reynolds, was for many years an elder in the First Church, Peoria, where many of their relatives may yet be found. William Reynolds may be regarded as the founder of Calvary Presbyterian Church, Peoria, the associate of Dwight L. Moody, B. F. Jacobs and others in organizing the Illinois State Sunday School Association, also the Sunday School Associations of the several counties, a strong supporter and organizer of Young Men's Christian Associations and of the United States Christian Commission, closing his life as Field Secretary of the International Sunday School Association of America, the duties of which called him into every state in the Union and all the provinces of Canada. He died in Louisville, Kentucky, on September 28, 1897, as he had hoped he might with his suit of Christian armor on.

William A. Herron, one of the three known survivors of those who signed as non-communing members, traces his ancestry to a long line of Herrons who were members of Dr. Cooper's Church in which his grandfather, John Herron, and his great grandfather David Herron, were ruling elders. In the ante-revolutionary times a family by the name of Jack left Ireland on account of the persecution of the Presbyterians. One of these was James Jack who became an elder in the Big Spring

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Church, whose territory adjoined that of Middle Spring on the east. Mr. Jack and Jane Carnahan, his wife, had thirteen children who, it is said, all lived to rear large families. The sons and some of the daughters emigrated to the "back woods," by which term was meant all west of the mountains, but in this particular instance, Western Pennsylvania, where their posterity spread themselves over a large extent of country. From this stock have descended Elder William Jack, as well as all others of that name, the Neilsons and possibly others in this congregation. Mary, one of the daughters of James Jack, became the wife of Elder John Herron, whose descendants are found in the families of William A. Herron, of his sister Mrs. Hannah Jack of Decatur, mother of William and Frank Jack, and in the family of Virginia (Cunningham), wife of Col. John D. McClure of this Church.

Another daughter, Hannah, became the wife of James Wills, maternal grandfather of William A. Herron; another daughter, Cynthia, became the wife of James Hemphill, also of Middle Spring, who was grandfather of Mrs. David McCulloch.

At this point it may not be improper to say that a small branch of the family tree whose root was in John McCulloch, a native of Ireland, has reached over into this Presbyterian orchard and shed some of its fruitage here. Its representative not having been an original member it might be thought out of place to introduce any allusion to him at this time, but having been engaged, at the time of the founding of this Church, in a similar enterprise, and therefore an interested spectator in what was doing here, and having now been for a generation of men one of your ruling elders, it is not improbable that those who shall come after us may be interested in learning something of his antecedents. Speaking, therefore, from a purely historical standpoint I would say that at

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Big Spring there were two congregations covering the same territory, one the Presbyterian, the other the Associate Reformed, now United Presbyterian, a denomination whose stockings were one shade deeper blue than those of the common Presbyterians, a denomination which has bred at least two pastors and one ruling elder for this Church. Two of my great grandfathers, John McCulloch and David Blean, the first paternal and the other maternal, were ruling elders in that Church, a third (maternal) was Rev. John Craig, called to be its pastor, but who was buried on the day set for his installation. The fourth (for every person is supposed to have four great-grandfathers) was Thomas Henderson of the Silver Spring Presbyterian Church, twenty miles farther east. As a guaranty of the orthodoxy of my kindred, I may say that among them I have known at least six ministers of the Gospel, and ruling elders too numerous to name.

It may be of interest also to state that to that old Associate Reformed Church of Big Spring we are indebted for the life and services of our genial, talented and versatile Rev. John H. Morron, erstwhile pastor of the First Church, Peoria, whose grandfather lived within sight of that Church.

Col. John Dickson McClure, related by marriage, as before stated, traces his ancestry back to Richard McClure, one of the earliest settlers of Paxtang, one of the oldest Presbyterian churches in America, located near Harrisburg, then in Lancaster but now in Dauphin county, Pennsylvania. On the maternal side he is descended from James Dickson a native of Ireland, but who resided in the Gettysburg congregation, of which in later times Rev. Robert Johnson, once pastor of the First Church, Peoria, was in his earlier years the pastor. Col. McClure was born within the bounds of the Presbyterian Church at Mercersburgh, Pa., another Church hoary with

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Rev. Samuel Hibben.

Pastor 1859-1862.

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age and honors, it having furnished one President of the United States, one governor of the state and other civil officers and ministers of the Gospel too numerous too mention. Suffice it to say that it has contributed largely to the Presbyterian churches of Peoria and vicinity. In 1849 Col. McClure's father, Josiah E. McClure, brought his family to Peoria, where for many years he was connected in business with our first Elder, Mr. John C. Grier.

Closely connected by marriage with the family of Mr. Herron is that of Peter Colcord Bartlett, a well known merchant, one of the three survivors of those who signed as non-communicants, but who afterwards became and is now in full membership. Mr. Herron's sister, Nancy R., now Mrs. Hurst, of Washington, Pennsylvania, is also one of the three survivors of those who signed as non-communicants. Mr. Bartlett is the son of Dr. Peter Bartlett, who was of Puritan stock, brought up in Salisbury, New Hampshire, came to Peoria with his family in 1835, practiced medicine with success for three years and died in 1838. His widow, Anna Bartlett, and daughter, Charlotte Pettengill Bartlett, afterwards the wife of Hon. Jacob Gale, first united with the Main street Church which afterwards became the First Congregational. They came into this Church from the New School Church, Peoria, in 1866, soon after which Judge Gale also became a member. They both died in 1868. Judge Gale died in 1900. Mrs. Susan B. Herron, wife of William A. Herron, another daughter of Dr. Bartlett, signed as one of the original members of the congregation and united as a communicant with her husband in 1858.

In the list of original members stand the names of John A. McCoy and Eliza A. McCoy, his wife, Cynthia W. Barr, her sister, whose husband was Joseph W. Barr, a non-communicant at that time, but who became one

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soon afterwards. John A. McCoy, whose family are still in the Church, belonged to one of the oldest Presbyterian families at Mercersburgh, Pa. He was born near that place February 9, 1810. At an early age he went to Baltimore, thence back to McConnelsburgh, in the adjoining congregation, where, on April 23, 1833, he was united in marriage with Eliza A. Lindsay, daughter of Col. Andrew and Jane Davidson Lindsay, of that place. In the year 1836 he with his family came to Peoria where, with the exception of four years in Tazewell county, he spent the remainder of his life. He did not unite with the Church until 1850. He was ordained elder in this Church on September 30, 1855, and continued faithful in the discharge of his duties until his death which occurred June 9, 1885. The Session bore testimony to his worth in the following words: "In his religious life he was meek and humble, constant in his attendance on the means of grace, gifted and fervent in prayer, a diligent student of the word of God and an able expounder of its truth. The tenderness of his heart was made manifest in charity for the poor and in open-handed sympathy with the sick and the afflicted, the widow and the fatherless. As a Presbyter he was wise in his counsels and prudent in his judgment. As an elder he was entitled to the double honor of having ruled well in the house of God. He died in a good old age having fought a good fight, having finished his course, having kept the faith. Henceforth there is laid up for him him a crown of righteousness which the Lord, the Righteous Judge shall give him at that day."

The mother of Mrs. McCoy having been bereft of her husband in the east came to Peoria, with a large family of sons and daughters about the year 1839. Of her daughters, two—Mrs. McCoy and Mrs. Margaret Weis, of the First Church, became very active and prominent in all Church and benevolent work. In this regard Mrs.

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McCoy was a true helpmeet for her husband and until the last was prominent in all the charitable work of this Church. About the year 1870, she was the leader in the organization of the Industrial School which has been in successful operation ever since. A veritable "Dorcas," her memory will long linger as the odor of sweet incense in this community. She departed this life January 10, 1901, in her eighty-fifth year.

Mr. Barr united with this Church on March 6, 1854, but neither he nor his wife remained long in connection with it. Mr. Barr enlisted in the army and was mortally wounded in the battle of Sabine Cross Roads, April 8, 1864, and died on the 10th of the same month.

In the list of original members stand the names of Henry I. Rugg and Celia Rugg, his wife, parents of Arthur H. Kugg, long an elder and very useful member of this Church, but now of Chicago. At this point the Church finds one of its roots reaching back to the Plymouth Colony. Mr. Rugg was a merchant and druggist of Peoria, born in Salem, Mass., August 11, 1813, the son of John and Persis (Hilldredth) Rugg, both of English ancestry in the Plymouth Colony. Mrs. Rugg's maiden name was Celia Brackett Akerman, of German and Irish descent, one of whose brothers was Attorney General of the United States under President Grant. She was one of the original members of the Ladies' Soldiers Aid Society, afterwards merged into the Women's National League, and continued a member under its various names until her death. Mr. Rugg was intensely patriotic, going on more than one occasion to the front with supplies for the soldiers, on one of which trips he contracted a severe cold, from which he never fully recovered. His death occurred April 27, 1867. Mrs. Rugg survived him until May 28, 1897.

Among the original members appears the name of Fanny J. Baldwin, who is one of the two survivors of

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the original twenty-eight. She was the daughter of Capt. Thomas and Letitia Baldwin, who shortly afterwards became members. They came here from the Huntingdon congregation in Pennsylvania and remained in connection with this Church during the remainder of their lives. The daughter Fanny became the wife of Dr. Harry T. Coffey, with whom she lived in Pittsburg for some years, but afterwards returned and with her husband again united with this Church. She is now a resident of California, Dr. Coffey having died some years since. They have several sons and daughters but none at present in this Church.

The name of Mrs. Eleanor Maxwell who was the wife of Thomas Maxwell, a prominent business man of Peoria, next appears among the original members. They had six children, three sons and three daughters, one of whom, Sarah, became the wife of William H. Cruger, whose name is connected with the building of the T. P. & W. R. R.; one, Eliza, became the wife of Charles S. Matteson, a banker of Peoria, son of Gov. Joel A. Matteson, and one, Mary Ellen, dear to memory by the name of Nellie, the wife of Edward Gale, son of Hon. Jacob Gale of this city. Mrs. Maxwell died March 17, 1873. She was the daughter of Benjamin and Rachel Bartholomew of Philadelphia. Her marriage with Mr. Maxwell took place in 1829, after which they resided in Chester county, near Paoli. They afterwards went to Cincinnati, Ohio, from which place they came to Peoria in 1846. Mr. Maxwell is said to have been of the Scotch-Irish Covenanter stock, which may possibly account for his never uniting with the Presbyterian Church. But Mrs. Maxwell united with the Frst Church under Rev. Isaac Kellar while it worshipped in the brick Church on Fulton street. She was a worthy and efficient member of this Church so long as she was able, but total blindness darkened the last five years of her life.

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Rev. William Edward McLaren, D. D.

Pastor 1863-1867.

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John Armstrong signed as a member of the congregation and his wife Susan H. Armstrong as a communicant; as did also Mrs. A. Armstrong who was the wife of John Armstrong, jr. They belong to the oldest settlers, having come to Peoria from Cincinnati, Ohio, at an early day, Mrs. Armstrong being a sister of the well known Nicholas Longworth of that city. John Armstrong owned and laid out the land now constituting Armstrong's Addition and the several subdivisions of it. There was a large family of sons and daughters. One of these sons, Lewis Howell Armstrong, was united in marriage with Harriet, daughter of James S. and Elizabeth Lee, early members of this Church who came from Kentucky. Mrs. Sarah C. Mayne, a daughter of John and Susan H. Armstrong also became a member. For her second husband she had Mr. Guel Ely, father of Elder Edwin C. Ely, and Thaddeus S. Ely, deceased, whose families are still in this Church. Mrs. Harriet Armstrong and her brother, Lewis Lee, are still in full membership.

Mrs. Jane E. Bryan signed as a member of the Church and her husband, Wm. F. Bryan, as a member of the congregation, who soon afterwards was elected one of the first Board of Trustees and also became a communicant. Mr. Bryan was a prominent lawyer, was descended from English, Irish and German ancestry, his grandfather, George Bryan, having come to this country from Dublin, in the year, 1750, locating in Pennsylvania, where he achieved distinction as a public officer. William F. Bryan was a native of Lancaster City, where in 1845 he became united in marriage with Miss Jane G. Evans of the same city. Her father, Robert Evans was a member of the Presbyterian Church, and her mother, who was of German descent, was, until her marriage, a member of the Lutheran Church. Mr. Bryan came to Peoria in 1839, but Mrs. Bryan did not come until after her marriage in 1845. After remaining

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in connection with this Church until the year 1875, they took letters of dismission to the Reformed Episcopal Church of Peoria. Their daughter Anna, is the wife of Elder Arthur H. Rugg, now of Chicago, and their son, George, with his family, are still in connection with this Church.

David Chalmers and Catharine, his wife, the last on the list of original members, and whose very name is suggestive of Presbyterianism, were natives of Scotland, where they belonged to the Presbyterian Church. They came to Peoria in an early day and united with the First Church and were set off as members of this Church at its organization. They had several daughters and one son, all of whom became members. The only surviving daughter, Mrs. Elizabeth Hyde, now lives at Wolcott, in the State of New York, but the son John is still in connection with the Church.

Among those signing as members of the Church was Miss Sarah J. Matthews, a native of New Hampshire, a graduate of Mt. Holyoke Seminary, a lady of most estimable character and of ripe scholarship. She was at that time principal of the Peoria Female Academy, a school at which many of the now elderly ladies of the city received their education. In 1857 Miss Matthews was united in marriage with Alexander McCoy, a leading lawyer of Peoria, formerly of Western Pennsylvania. She died in 1863, much lamented in this city. Her sister, Mrs. George F. Harding, still resides in Chicago.

George Porter and Margaretta Porter, his wife, are also among the original members. Mr. Porter came into the Church as a deacon of the First Church and was immediately chosen one of the first deacons of this Church. He and his wife took letters of dismission to St. Louis in 1855.*

*See letter of W. T. Davidson, *post*.

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R. J. Swancoat, the remaining one of the original members to be mentioned, was an active young man and an earnest Christian worker, connected with the real estate business with John Comstock. He was the first librarian of our Sabbath School. He took his letter of dismission to Baltimore in 1857, and it is understood that before the war he went farther south, possibly to Texas, where he died.

Nathaniel Bancroft Curtiss, who with his wife Jane M. Curtiss, signed as members of the congregation, was a native of Calais, Vermont, born September 11, 1819, was united in marriage with Miss Jane M. Warren, of Warrensville, DuPage county, Illinois, April 8, 1850, and soon afterwards came to Peoria and started the first banking house in this city. He was elected a member of the first Board of Trustees of this Church and rendered it substantial financial aid during the remainder of his life. His death occurred in the year 1873. Mrs. Curtiss united with the Church in the year 1867, and for ten years lived a life of great usefulness, greatly beloved by all who knew her. In June, 1877, she took a letter of dismission to the Church of Aurora and died at Warrensville, her old home, August 26, 1879.

Dr. Benjamin F. Miles, who signed as a member of the congregation, was a native of Cambria county, Pennsylvania, born September 5, 1825. His father, John George Miles was an eminent lawyer of that state, and a devoted Presbyterian. Later in life he came to this city, united with this Church and rendered most substantial aid in completing the first Church edifice in 1873 according to the original design. On the maternal side Dr. Miles was descended from Major Matthew McConnell, an officer in the army of the revolution and one of the founders of the Order of the Cincinnati, whose sister, Ruth Hall, received a vote of thanks from the Continental Congress for her care of American prisoners in Phila-

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delphia while that city was in the hands of the British. On May 29, 1855, Dr. Miles was united in marriage with Sarah Perkins Hancock, sister of Jonathan Hancock, a prominent business man of this city, whose wife was Elizabeth Reynolds, sister of our William Reynolds and of Mrs. J. H. Morron. Dr. Miles died in Chicago, April 11, 1899.

Other names appearing upon the list of those who signed as members of the congregation, but who do not seem to have united with the Church, were the following: Susan Solomon, Fanny Solomon, Elizabeth Brenizer, E. F. Reynolds, E. Robins, Mrs. Pratt, Lydia Pratt, who was a teacher and afterwards became the wife of Hon. Charles C. Bonney, late of Chicago, Susan W. Hall and Mark M. Aiken.

Other names admitted during the pastorate of Dr. Farris are now to be noted. During the year 1854, there were admitted to membership, Mrs. Nancy Culbertson and her brother, Thomas G. McCulloh, and Ann E. McCulloh, his wife. Mr. McCulloh and Mrs. Culbertson were descended from Thomas G. McCulloh of the Falling Spring Church at Chambersburgh, a Church over which our own Rev. John Grier Hibben was for some time pastor. He was promintent as an attorney, banker and president of one of the earliest railroad companies in the country. The son, Thomas G. McCulloh united with this Church November 10, 1854, was ordained a ruling elder September 26, 1855, and served the Church in that capacity for some years and also as superintendent of the Sabbath School. In the year 1868 he, with his wife, removed from this city and on October 9, 1870, took letters of dismission to Kankakee, Illinois, where both died some years later. Mrs. Culbertson remained a member of this Church until her death which occurred June 7, 1891. She leaves as her descendants in this Church Mrs. P. C. Bartlett and her family.

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Rev. Henry Van Dyke Nevius, D. D.

Pastor 1867–1872.

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Thomas G. McCulloh, the third of that name, son of Elder Thomas G. McCulloh, united with this Church May 3, 1862; was ordained ruling elder April 8, 1870, removed to Kankakee in 1876, thence to Chicago where he now resides.

Among those admitted to membership during the pastorate of Dr. Farris were Samuel S. Clarke, now deceased, and his wife, Catherine E. Clarke, who is still spared to usefulness amongst us. Mr. Clarke was of Puritan descent, born near Hartford, Connecticut, in 1814, received his education at that place, removed to Charleston, S. C., in early manhood and came to Peoria in 1854. He became a member of this Church February 5, 1855, was ordained a ruling elder September 26, of the same year, but severed his connection in 1863. Returning in 1864, he never again resumed the duties of the eldership. His descendants in the Church are numerous and influential, his son, Samuel M. Clarke, having recently become a ruling elder.

Prominent among the early members was Mrs. Sarah H. B. Smith and her daughters. She was the mother of John Boyd Smith, a prominent banker, and for many years a useful member of the Board of Trustees of this Church. Mrs. Smith was the widow of Rev. William R. Smith, for many years pastor of the churches of Sunberry and Northumberland, Pennsylvania, grandson of Rev. Robert Smith of the Pequea churches. The ancestry of this family belonged to the earlist and most highly gifted of the Presbyterian families of New Jersey and Pennsylvania. The only descendants of Mrs. Smith remaining in this congregation are the family of Mrs. Sarah Harriet (Smith) Stone, daughter of John Boyd Smith, who some years ago removed with his family to California, where he died.

On March 8, 1858, Prof. Samuel L. Coulter and Sarah A. Coulter, his wife, from Beaver, Pennsylvania,

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united with this Church. Mrs. Coulter was of a good New England family, having been born at Dedham, Mass., and educated at Mt. Holyoke under Mary A. Lyon as principal. She was a woman of high literary attainments, of strong character and of eminent Christian faith. Her first husband was Stephen Stone, father of the late William E. Stone, banker of Peoria, and grandfather of William E. Stone, jr., whose wife is Sarah Harriet Smith, above mentioned.

Having now traced to their origin the families that composed the earliest membership of this Church, the question presents itself, was it a succession of fortuitous circumstances that brought together these men and women from so many Presbyterian and kindred churches and caused them to be associated together in one congregation, or was it the guiding hand of an overruling Providence that transplanted them from a soil rich in faith and good works into this new field to perpetuate here the heroic faith and practice which have in all places and in all times characterized the Presbyterian family of churches? And if the latter, a further and practical question addresses itself to us as to our duty in maintaining the faith of the fathers and in transmitting the same in its purity and fullness to those who shall succeed us in perpetuating the worship of God in this place.

After the retirement of Dr. Farris, the pulpit was filled by supplies for a short time, when, on June 8, 1859, Rev. Samuel Hibben was unanimously called to the pastorate. His first appearance in the Session was on June 6th, two days before his election, when he was invited to act as moderator and clerk. It must have been well understood that he was the choice of the congregation for their pastor. The installation took place on Friday night, November 4, 1859, that being the service preparatory to the communion. Rev. Nathan L. Rice, D. D., of the North-Western (now McCormick) Seminary, preached

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the installation sermon and delivered the charge to the congregation, and Rev. John Winn, of the Henry Church, gave the charge to the pastor. As was then the custom at communion seasons, services were held the next (Saturday) morning and the Lord's Supper was administered on Sabbath, November 6th. The next meeting of Session was held on December 7th, the sixth anniversary of the Church, when it was resolved that a missionary prayer meeting be held in the afternoon on the first Sabbath of every month.

Rev. Samuel Hibben, son of Samuel E. and Margaret (Galloway) Hibben, was born at Hillsborough, Ohio, January 31, 1834. Blessed with a pious ancestry, early dedicated to God in baptism, enjoying the refining influences of a truly Christian home, from early boyhood his sprightly intellect and correctness of principle gave a rich promise for the future. His academical education was commenced in his native town, continued for a time at Hanover College, then at Miami University, Ohio, where he graduated with the highest honors. Having spent some time in teaching he entered the Danville Seminary, where he graduated in 1858. Of his deportment there the eminent Rev. Robert J. Breckenridge, D. D., said: "His course in our theological seminary was marked by exact punctuality in all his duties, by habitual meekness, gentleness, modesty and frankness in all things." Professor Robinson said, "To our view, young Hibben came nearer the realization of the saintly McCheyne than any other young man we have ever met with." He was licensed by the Presbytery of Chillicothe on which occasion he preached a sermon of such remarkable spiritual power as to astonish his audience. His text was the well known passage of Scripture, "For God so loved the world that He gave His only begotten Son that whosoever believeth in Him should not perish but have everlasting life."

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As each member of the Presbytery was called upon for remarks upon the discourse, one aged elder said, "It was very seldom in his life that such a blessed privilege had been granted to him, and as the glorious truths of the Gospel fell from the lips of the youthful boy, and words of love, humility and tenderness coming from a warm heart, and expressed in terms of eloquence beyond his years, he did not stop to think about 'remarks', but as every utterance drew him nearer to heaven, he thought and felt of nothing but absorbing it as he went along. 'Glory to God!' " he exclaimed, "thanks to his name for what I have heard and felt this day." These are but glimpses into the character of the young minister who was early in life called to the pastorate of this Church, but of whom they were so soon in the providence of God to be deprived.

During his pastorate, which was a quiet one, no outward spiritual movement of the Church can be observed, but under his faithful dispensation of the word of Truth there was a marked quickening of spiritual growth amongst the People which was, a little later, to manifest itself in more intense activity in church work. During his pastorate the country was intensely excited over political questions which soon culminated in the civil war. This diverted the activities of the Christian community from the specific work in their individual churches, and concentrated them upon the more general work of the Young Men's Christian Association, the U. S. Christian Commission, Ladies' Aid Societies and other agencies called into activity by the necessities of the war. Soon after the commencement of his pastorate Mr. Hibben was united in marriage with Miss Elizabeth Grier, daughter of Elder John C. Grier, which bound him more strongly in Christian fellowship with this congregation, and caused the separation to be felt as a greater bereave-

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Rev. William Lewis Green, D. D.

Pastor 1873–1875.

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ment. Their only son, Rev. John Grier Hibben, is now a professor in Princeton University.

On November 11, 1861, the Session, on account of the declining health of their pastor, granted him an absence of from four to six weeks and longer if necessary. He returned at the expiration of one month but on February 5th, 1862, his health not improving, he tendered his resignation, which was accepted on Saturday, February 8th, at which date his record as moderator and clerk closes.

Soon after his resignation and in hope that vigorous out-door exercise might resore him to health, he accepted the position of chaplain in the Fourth Regiment Illinois Cavalry. But his hopes were disappointed and he returned to his home where he died June 10, 1862, much lamented by the entire community.

Testimonials as to his character from those who knew him best were unstinted and sincere. As a sample, I quote one from Rev. Robert Johnson, pastor of the First Church, Peoria: "Brother Hibben was a man highly gifted of God. In intellectual endowments he had few equals among the young men of our ministry. In the power of a ready and clear apprehension of the truth, in strength of memory and in fidelity of imagination it has seldom, if ever been my privilege to know his superior. His social qualities were not inferior to his intellectual; the suavity of his manner, the brilliancy of his conversation and the manifest kindness of his heart gave him a strong and ready hold upon the affections of those with whom he mingled in social intercourse. As a preacher he was always instructive, and often powerful and eloquent. But his piety was the crowning glory of his life. He loved God supremely and his brethren with a pure heart fervently. Christ was all and in all to him in his experience, his conversation and his ministry. For him to live was Christ and to die was gain."

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The Church was now without a pastor for more than a year, the pulpit being supplied most of the time by Rev. Hiram Doane, Rev. David Caldwell, a Scotchman, and Rev. Sanford Smith, a licentiate.

It was during this vacancy a wonderful activity sprang up in the organization of the Women's National League, the Young Men's Christian Association and the United States Christian Commission, in all of which our members bore not only a prominent but conspicuous part, William Reynolds, Rev. Sanford Smith, and Rev. Hiram Doane having gone to the front as bearers of supplies to the soldiers, and Miss Mary Smith, daughter of Mrs. Sarah H. B. Smith, before mentioned, having entered the hospital service. Rev. Hiram Doane was city missionary of the Young Mens' Christian Association, and a man of marked ability in drawing out the young men into active Christian work. It was he who brought William Reynolds forward and gave the world one of its mighty champions of the truth. Mr. Doane, however, fell a martyr to the cause by going to the front of active hostilities, where he contracted a disease which terminated in his death. The full history of these events must be sought for elsewhere. About this time, also, the two missions, Calvary and Grace, were started, in both of which members of this Church bore a leading part.

It was during this period also that the General Assembly met in the First Church of this city. It was one of the lay commissioners to this Assembly (Hon. H. H. Levitt, of the Supreme Court of Ohio), that was instrumental in the more complete organization of the Women's National League, in which many of the ladies of this Church bore a prominent part, three of its officers being chosen from their number.

In the meantime the Session had not been inactive in its efforts to secure a pastor. Invitations were sent to ministers to visit the Church with a view to a call and two

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calls were actually made and declined, one on June 23, 1863, to Rev. A. A. Taylor, of Dubuque, Iowa, and one on August 26, of the same year, to Rev. J. S. France. Finally on invitation of the Session Rev. William E. McLaren accepted an invitation to visit the Church and began his labors at the preparatory service on Friday evening October 9, 1863, on which date he sat for the first time as moderator of the Session. On Sabbath morning, the 11th of the same month, Session ordered a congregational meeting for the election of a pastor, to be held on the ensuing Wednesday evening October 14, at which time Mr. McLaren was unanimously called to the pastorate at a salary of $1,200 per annum. This call was accepted and the installation took place May 8, 1864, Rev. Robert Johnson, of the First Church, Peoria, and Rev. James F. Magill, of the Lewistown Church, both now deceased, officiating, the former delivering the charge to the congregation, the latter preaching the sermon and delivering the charge to the pastor.* On October 29, 1866, Mr. McLaren presented his resignation which was accepted, but he continued to fill the pulpit until April 14, 1867.

The beginning of his pastorate occurred during the most exciting times of the rebellion, and ended when peace was scarcely restored. It witnessed the suppression of the rebellion and the exterminating of the curse of slavery. In the winter of 1865–6 a great revival took place in Peoria under the leadership of the evangelist, Rev. Edward Payson Hammond, as the result of which fifty-six new members were added to the church, forty-seven by profession and nine by certificate. On the Sabbath after the assassination of President Lincoln Mr. McLaren preached a sermon from the text II Samuel 19:2, "And the victory that day was turned into mourning unto all the people," with such power that he was requested to and did repeat the main portions thereof at a

*See his letter, *post*.

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public meeting in the Court House Square on the day the public obsequies took place at the city of Washington.

Rev. William Edward McLaren, D. D., was born at Geneva, New York, December 13, 1831. His father was a prominent minister in the Associate Reformed (now United) Presbyterian Church. He graduated at Jefferson College, Cannonsburgh, Pa., in 1851, and after spending six years in teaching and editorial work he took his theological course in the Western Seminary at Allegheny, Pa., and was licensed to preach the Gospel in 1860. For three years he was engaged in the foreign mission field at Bogota in South America. After serving this Church for three years as its pastor he accepted a call to one of the churches of Detroit, Mich., and while there, following his growing convictions in favor of an Episcopal form of church government, he united with the Protestant Episcopal Church and in due course of time entered the ministry of that denomination. In October, 1872, he became Rector of Trinity Church, Cleveland, Ohio. In July, 1875, he was elected Bishop of the Diocese of Illinois which then included the entire State. When the State was subsequently divided into the three Sees of Chicago, Springfield and Quincy, Bishop McLaren remained Bishop of Chicago, in which capacity he has served his diocese with great accepability until the present time.*

On June 10, 1867, an arrangement was entered into with Rev. Henry Van Dyke Nevius to supply the pulpit for one year, but so well were the congregation pleased with his ministrations that on November 17th, of that year, a call was extended to him which was accepted and he was shortly afterwards duly installed. His pastorate extended over a period of about five years, his resignation having been handed in October 7, and his last service held on Sabbath, October 27th, 1872. During his pastorate the

* Bishop McLaren died in the City of New York February 15, 1906.

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Rev. Lewis O. Thompson.

Pastor 1876-1882.

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congregation was much strengthened by the accession of new members by letter, they being much more numerous than those by profession. The organ then in use which had been purchased from the St. Paul's Episcopal Church, and which had been the first one in the city, was disposed of and a new one was purchased at a cost of $1,450.00 and the old organ, which was turned in at $200.00. The new organ was placed behind the pulpit, which rendered necessary an entire re-arrangement of the platform and its surroundings. The entire cost was $1,808.00. On December 7, 1870, the congregation elected four new elders, namely, David McCulloch, Joseph W. Cochran, Arthur H. Rugg and Thomas G. McCulloh, jr., who, with the exception of Mr. Cochran who declined, were duly installed on January 1, 1871. Soon afterwards Dr. Nevius tendered his resignation of the pastorate, but at the earnest request of the congregation expressed at a meeting held on March 6th, he withdrew it and continued his pastorate for a year and a half longer, until October 27, 1872.

Dr. Nevius was born at Princeton, New Jersey, February 22, 1815. His ancestors were noted for their strong religious connections. His mother was a Van Dyke, of Huguenot stock, and his father an elder in the Presbyterian Church at Georgetown, D. C., where his boyhood was chiefly spent while his father occupied a position in the U. S. Treasury. He graduated at the age of nineteen as an honor man in the class of 1834, at Princeton College, taught school for a time and entered Princeton Seminary in 1838, graduating in 1841. He was ordained in September, 1843. His pastoral charges were at a church in Powhaten County, Va, at Georgetown Ky., where he was also professor of ancient languages at the Western Military Institute; again a pastor of a church at Goochland county, Va.; then founder and principal of Sayic Female Institute at Lexington, Ky.; then, in 1859,

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pastor at Hopkinsville, Ky., where he was stationed during the war; in 1863 was commissioner to the General Assembly, where he made his first acquaintance with Peoria and her people, and from there he came to Peoria in 1867. After leaving Peoria he accepted a call to Jacksonville Westminster Church. In 1874 he resigned and devoted several years to the building up of feeble churches in that vicinity, notably at Bates and Berlin. His eldest daughter, Margaret, was married to Alexander Thompson of this city, both now residents of Greeneville, S. C. His second daughter, Augusta, now deceased, became the wife of Willis H. Ballance, who with his family are still in the Church. Hattie, now deceased, became the wife of Wm. E. Veitch, of Jacksonville. After a residence there of thirteen years, and after the death of his daughter, Dr. Nevius returned to Peoria. He then spent two years in California, during a portion of which time he was pastor at Davisville in that state. Returning to Peoria, he for a time filled the pulpit at Dunlap. He died at the home of his daughter Margaret on April 17, 1893, at the advanced age of 78 years. At his funeral Rev. Thomas A. McCurdy, D. D., pastor of the First Church, bore this testimony: "In scholarship Dr. Nevius ranked high in class and graduated with honor. In theology he sat at the feet of Drs. Miller and Alexander of Princeton, whence he graduated in 1841. In philosophical and scientific attainments he was broad and critical. In his knowledge of men and things he was in advance of the men of his day. He admired the masterly eloquence of Webster, the grace and diction of Adams, the impassioned oratory of Clay, the logic of Calhoun, the rhetoric of Benton, the stateliness of Crittenden—men to whom he often listened and of whom he writes: 'I recall their personal appearance, their voices, their manners, their style of speech.' Few men were better

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equipped mentally for their work, and hence he was a workman that needed not to be ashamed; few men lived more in sympathy with God's word and Son—hence his spiritual power."

For the next three months after Dr. Nevius' resignation there was no regular minister, but services were held every Sabbath, more than one-half the time being conducted by lay members of the Church. On February 10, 1873, a meeting of the gentlemen of the congregation was held at which the Session were requested to employ the services of Rev. William L. Green, then of Washington, Illinois, to supply the pulpit for one year or less. This invitation having been extended and accepted, Mr. Green commenced his labors as supply on February 16, 1873. His ministrations having proved satisfactory, a call was extended to him on January 28, 1874, to become pastor, which call was accepted, but his installation did not take place until October 25, 1874. His pastorate was, however, of short duration, for on February 13, 1875, he handed in his resignation with the request that it be accepted without delay, which was done on the 21st of the same month.

During the summer of 1873 the work of completing the house of worship according to the original design was set on foot. In consequence of street improvements it had become necessary to raise the building about two feet on its foundation walls, which was done; the partly finished tower was surmounted by a spire 110 feet high, the Sunday School and lecture rooms, somewhat larger than the original designs were added, and a new iron fence erected, all at a cost of $7,000.00.

On December 16, 1874, Chauncey S. Conger, who had been a ruling elder in the Church at Carmi, Illinois, was duly chosen to the same office in this Church and duly installed on Sabbath morning, December 20, of the same year.

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During the winter of 1874–5 powerful evangelistic services were held in the city under the leadership of Maj. D. W. Whittle, and the lamented P. P. and Mrs. Bliss, from which this Church experienced an ingathering of about twenty of our young peeple on profession of their faith. This was the last work of a public nature performed by Mr. and Mrs. Bliss, for soon afterwards, having paid a visit to their old home in Pennsylvania, and while on their return trip, they both lost their lives in the historic railroad disaster at Ashtabula, Ohio.

Rev. William Lewis Green, D. D., was born near Danville, Ky., in the year 1825. His father was Hon. John Green, an eminent attorney-at-law; his mother was Sarah Fry, a descendant of Col. Joshua Fry, of Revolutionary fame. He graduated at Center College at an early age, commenced his theological course at Allegheny Seminary, but graduated from that at Princeton. Soon thereafter he was married to Susan Weir, of Greenville, Ky., a woman of exemplary Christian character, whose remains repose in our own Springdale cemetery. On account of enfeebled health he did not at once enter upon the labors of the ministry, but devoted his time and much of his means to founding and maintaining a Seminary for young ladies at Greenville, Ky. In 1856 he accepted a call to Madison, Wis., where he remained for nine years. His health again giving away he resided for some time with Matthew T. Scott, of Chenoa, Ill., where he rendered valuable aid to the neighboring churches. In 1867 he became pastor at Leavenworth, Kansas, and later came to Washington, Illinois, where he wes quietly residing in an effort to regain his then impaired health, when he was invited to come to this Church as a supply. After leaving Peoria he again turned his attention to teaching and about the year 1882 founded a classical and industrial manual training school at Poy-

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nette, Wis., where he continued to reside during the remainder of his life. It was confidently hoped that he might be with us to enjoy the delights of this occasion, but our hopes were suddenly dashed by the intelligence of his death, which occurred at his home on July 28, 1903.

Of him it was said by a writer of his obituary, that, "He was an exceedingly well informed theologian. The Pauline system of doctrine ever found in him a most convincing advocate and defender. Not a few of the most eminent and successful preachers of the middle west will testify that their most satisfactory conceptions and their clearest grasp and firmest hold of the 'system of doctrine contained in the Holy Scriptures' were obtained from the sermons and from the fireside and wayside conversations of W. L. Green."

The pulpit again remained vacant for nearly a year. In the interval a call was extended to Rev. Thomas X. Orr, D. D., of Philadelphia, which was declined. In the meantime the Church was supplied by the venerable Rev. William B. McIlvaine, D. D., who sustained a very close relationship to this Church. He was descended from very early Presbyterian families of Philadelphia and Washington county, Pennsylvania. His only pastorate had been at East Liberty, near Pittsburgh, where he remained pastor for forty-two years. He was one of the founders of the Presbyterian Board of Foreign Missions, Director of the Western Thelogical Seminary at Allegheny, and for many years served as stated clerk of his Presbytery. He was a brother to Mrs. Sarah Walker, wife of Isaac Walker, formerly members of this Church, but now deceased. Their son, Edward H. Walker, and one of their daughters, Mrs. William A. Herron and their families are still with us. Rev. Dr. McIlvaine had two sons, George H. McIlvaine, once a member of this Church, but who was set off to Grace Church of which he was one of

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the founders, and Dr. Thomas M. McIlvaine, a prominent physician, whose two daughters are now members.

On January 5, 1876, Rev. Lewis O. Thompson was chosen pastor and at once entered upon his duties. He was installed May 4, 1876, Rev. Jonathan Edwards, D. D., presiding and delivering the charge to the pastor, Rev. Samuel C. McCune preaching the sermon and Rev. Isaac A. Cornelison giving the charge to the people. His pastorate was terminated by his resignation in June, 1882, after which he was pastor for two years at Henry, Illinois, where, on July 16, 1884, both he and his only son, Sidney, a bright lad of twelve years, met a melancholy death by drowning below the Henry dam in the Illinois River.

It was during his pastorate the centennial of our Independence was celebrated. At the recommendation of the General Assembly to all the churches, Mr. Thompson prepared a Centennial Historical Discourse which was delivered in the Church on Sunday, July 2, 1876. It was published in a pamphlet of twenty-three pages and a copy thereof was placed in the archives of the Presbyterian Historical Society at Philadelphia. This is a production of great merit, and might with profit to the Church be reprinted. After dwelling at length upon the faithful labors of the members of this Church, and especially of his prececessors in the ministry, he asks the following pertinent questions:

"What good has this preaching done these many years, what does it all amount to? Is it worth the cost? Is it a paying investment? * * * Ah! go ask those who have gone to heaven from your communion what all this is worth. Go, ask the foreign missionary whom you have helped in Africa or Asia, or the isles of the sea, to preach the precious Gospel of Christ, how much all this comes to. Go, ask the home missionary whose heart you have cheered and whose home you have maintained while, by the Grace of God, he has denied himself in order to preach Christ and Him crucified, and make of this land the inheritance of Christ, and of this nation the

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peculiar people of God, how much per cent. an investment of this kind pays.

"And then go calculate how much sunshine this sanctuary has cast athwart the pathway of your life, across the threshold of the domestic circle; go estimate what the hopes and promises relating to life and eternity, which have received their support and sanction from this pulpit are worth. Ah! you can do it, for the influence of even the smallest Christian center goes out into the community and to all the earth in coming time and shall be known and felt in eternity."

During his pastorate also occurred the quarter centennial celebration of the organization of this Church, December 7th and 8th, 1878. This was an occasion of great joy to us all. The exercises were in brief as follows: Voluntary by the choir; Scripture reading by Rev. H. S. Beavis, of Grace Church; prayer by Rev. John Weston, of Calvary; Hymn; Historical Sketch of the Church, by the pastor; Hymn; Addresses by former pastors present, Dr. Farris and Dr. Nevius; Letters from Dr. McLaren and Rev. W. L. Green; Hymn and benediction, followed by social intermission. At 6 o'clock there was a supper in the Church parlors and at 8 o'clock the exercises were resumed in the Church. Addresses were made by William Reynolds, representing Calvary Church; by George H. McIlvaine representing Grace Church; by Rev. C. J. Thompson, representing the First Baptist Church; by Rev. W. J. Chase, representing the Christian Church; by Rev. A. A. Stevens, representing the First Congregational Church; by Rev. E. B. England, representing the Methodist Episcopal Church; by Rev. J. D. Wilson, representing the Reformed Episcopal; by Elder David McKinney, representing the First Presbyterian, and by Elder John C. Grier, representing this Church.

On Sabbath morning Dr. Farris preached and conducted the memorial communion service and the services were concluded with a sermon by Dr. Nevius in the evening.

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Rev. Lewis O. Thompson was born March 13, 1839, at Vosserangen, the "Garden Spot" of Norway; in his infancy was brought by his parents to Chicago, where he spent the early years of his life; graduated at Beloit College, Wisconsin, in 1863; took his theological course at Union Theological Seminary, New York; spent his summer vacation in 1864, as relief agent of the United States Sanitary Commission with the Army of the Potomac, and doing hospital service at Washington; while in New York he taught in Anthons' Classical School; he was licensed to preach by the Fourth Presbytery, of New York; in August, 1866, he was elected a professor in the Northwestern University at Watertown, Wisconsin, which position he held for two years; on June 30, 1868, he was united in marriage with Miss Mary Augusta Coe, and removed to Minnesota, where he was ordained to the ministry January 28, 1869. In the spring of that year he was elected president of the Northwestern University and held the office two years. He was elected a corresponding member of the State Historical Society of Wisconsin, and a member of the Indianapolis Academy of Sciences. He was the author of several works, including: "Nineteen Christian Centuries," "How to Conduct Prayer Meetings," "Nothing Lost, or the Universe a Recording Machine," "The Presidents and their Administrations," some of which had large sales and were republished in England. He wrote much for the periodical press and prepared the book reviews for a Presbyterian Journal in Philadelphia. "His library was extensive and very valuable. Of modern languages and their literatures, besides English, he was familiar with Danish, Norwegian. Swedish and German; and of the ancient with Latin, Greek, Arabic and Hebrew. His knowledge and ready familiarity with ancient as well as modern history was most extraordinary. In fact, he was more distinctively a student and a

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Second House of Worship.

Corner Stone Laid April 30, 1889.
Dedicated December 29, 1889.

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scholar than a public speaker, though his sermons were models of construction and literary finish and not lacking in feeling. His melancholy death was attended with great sorrow in this city, his funeral which took place in the old Second Church being largely attended." He was descended from Christian parents who, after coming to this country became members of the Presbyterian church, and his home training was of the highest character. His father, grandfather and two uncles on his mother's side were prominent physicians. One brother living in Chicago is the only member left of the family.

In response to a call extended to him some months earlier Rev. Thomas X. Orr, D. D., of Philadelphia, was installed as pastor on Friday evening, October 5, 1883, Rev. David C. Marquis, D. D., of McCormick Seminary, by special request preaching the sermon, Rev. Jesse C. Bruce, pastor of the First Church, Peoria, delivering the charge to the pastor, Rev. John Weston, pastor of Calvary Church, Peoria, delivering the charge to the congregation and Rev. A. F. Irwin, of Grace Church, presiding. The pastorate of Dr. Orr extended over a longer period than that of any other this church has had and was terminated only by the impaired condition of his health, on December 31, 1893. During his pastorate stated services were continued without any incidents calling for special notice until August 5, 1884, when the Session felt called upon to make record of their profound gratitude to God for his great goodness in preserving their lives and health; the occasion being that two of their number, Elders John C. Grier, and John A. McCoy had then recently been privileged to celebrate the fiftieth anniversary of their respective marriages, Mr. McCoy having been married April 23, 1833, and Mr. Grier on June 24, 1834.

During this pastorate the following changes took place in the Constitution of the Session. As before stated, Elder John A. McCoy died July 9, 1885, and Elder

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John C. Grier on July 27, 1891. On Wednesday evening, January 27, 1886, Col. James Montgomery Rice and Mr. Benjamin Freeman Blossom were elected, and on February 4, ensuing, were ordained and installed as ruling elders; and on Wednesday evening, June 15, 1892, Mr. William Jack, Mr. Edwin C. Ely and Mr. Asa Gardner Palmer were elected and on July 10, ensuing, were ordained and installed to the same offices. All of these are yet serving with the exception of Mr. Blossom, who has voluntarily retired and Mr. Palmer, who in 1894 removed to Evansville, Indiana.

During the summer of 1887, the question of erection of a new house of worship began to be agitated, and to that end a subscription was started to test the mind of the congregation on that subject. The prospect proving satisfactory, a meeting of the congregation was held on May 16, 1888, when it was reported that the amount pledged was $27,890. On motion of Thomas A. Grier it was resolved that the Board of Trustees take immediate steps to procure plans and specifications, secure bids and proceed to erect a new Church building to cost not more than $40,000. On motion of Samuel M. Clarke, Dr. Orr, William H. Bartlett and David McCulloch were appointed an advisory committee to act with the Board of Trustees. At that time the Board of Trustees consisted of the following gentlemen, William A. Herron, Eliot Callender, Samuel M. Clarke, Benjamin F. Blossom, Dr. Ezra Weis, William Jack and Cyrus W. Rice.

Soon after this action of the congregation the old Church building was demolished except the rear portion, which had been used as lecture and Sunday school rooms, which later was removed to a lot adjoining the High School Building on Monroe street where the congregation continued to hold regular services until the new Church was ready for occupancy, since which time it has been and still is used as an annex to the High School.

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Ground was broken for the new church on the 5th day of November A. D. 1888, and the walls were carried up to the water table before the winter had set in. On April 30, 1889, that being a national holiday set apart by proclamation of the President in commemoration of the inauguration of General Washington, the corner stone was laid with appropriate ceremonies, the order of exercises being as follows: 1. Introductory remarks by the pastor and singing of the Doxology. 2. Prayer by Rev. Newton Dwight Hillis, Pastor of the First Church. 3. Reading of the Scripture by Rev. A. Z. McGogney, Pastor of Calvary Church. 4. Placing of papers, sermons, photographs and other objects of interest, in a copper box in the corner stone by Elder Arthur H. Rugg, clerk of the Session. 5. Placing of the mortar by Elder John C. Grier, the oldest male member of the Church and the only surviving male member of the original twenty-eight. 6. The pastor then said, "We now lay this corner stone in the name of the Father and the Son and the Holy Ghost to be dedicated to His worship and the expounding of the truth according to the principles and usages of the Presbyterian Church in the United States of America." 7. Prayer by Rev. D. K. Nesbitt, of the First Congregational Church, Peoria. 8. Hymn, "I love thy Kingdom Lord." 9. Benediction by the Pastor. The day was clear and warm, the attendance large, the exercises impressive — no other work was done on the building that day.

The plans adopted having called for a more expensive building than had originally been contemplated and the finances hardly warranting its completion in the style called for without incurring a too heavy debt, the question arose as to whether or not a modification of the plans should not be adopted. By the middle of July the walls had been so far completed as to attract universal notice and admiration. It was at this juncture that Mrs.

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Elizabeth Griswold, whose subscription was already large, came forward with the munificent proposal to add a large sum thereto on condition that the building should be finished according to the original design, and that the entire cost be provided for. At a congregational meeting held on July 17, it was voted that the congregation fully appreciate the generous proposal of Mrs. Griswold and instruct the Trustees to take the necessary steps to comply with the required conditions and carry the same into execution. In view of the fact that many of the subscriptions were not immediately available it was also voted that the Trustees be authorized to borrow sufficient money to complete the church and to execute the necessary mortgage or other papers therefor. The building then went on rapidly to completion. Not an accident of any kind happened to any one employed about it. At its meeting held November 4, 1889, the Session unanimously voted that the dedication sermon should be preached by the pastor. On Sabbath evening, December 22, 1889, the congregation took formal leave of the old building in which they had worshipped for a year and a half. The exercises consisted of devotional exercises interspersed with short papers read by representatives of the different departments of the Church work, containing historical data and a general resumé of the condition of the affairs of the Church, that of the Session concluding with these words: "Then as we go from this place, crowded as it is, with so many blessed memories, let it not be with sad hearts, but with joyous expectations of the future. The past is in God's hands, the future years are for us. Many servants of God have worshipped with us here, whose voices shall no more be heard until we shall all meet to sing the song of the redeemed in those mansions which Jesus has gone to prepare for us. It is for us to proclaim the glad tidings while it is yet day, knowing that the night cometh when no man can work.

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"And as we leave these walls which have served their purpose well, let us leave behind us every thing in our spirits or conduct which may have in any way tended to hinder the advancement of the Redeemer's Kingdom.

"And as we enter our new sanctuary, built as was the temple of old, of glistering stones and stones of many colors, each one having its own appropriate place and all united to form the completed building, let us go with the words of the great apostle engraven upon our hearts and consciences, 'Know ye not that ye are the Temple of God, and that the spirit of God dwelleth in you?' and that 'Ye also, as lively stones are built up a spiritual house an holy priesthood, to offer up spiritual sacrifices acceptable to God by Jesus Christ.'

"And as we go hence may the blessing of our Heavenly Father go with us and abide with us in our new home."

The new house of worship having been completed and fully furnished the Dedication services were set for December 29, 1889. On the morning of that day the Session held a meeting at which it was ordered that the "Carmina Sanctorum," the hymn book now in use and which had been recommended by the congregation be adopted as our book of praise. It was then voted that we proceed to the dedication of the new building and that the proceedings be made a part of the minutes. At 11 o'clock on that day the congregation assembled for the first time in this church. The exercises consisted of: 1. The Doxology. 2. Invocation. 3. The Te Deum, Laudamus. 4. Scripture Reading, Ps. 24. 5. Hymn, "I love thy Kingdom Lord." 6. Responsive Reading from I Kings, chapters 8 and 9. 7. Anthem, "Except the Lord Build the House." 8. Dedication. The Elders and Trustees standing in front of the pulpit, while the members of the congregation stood in their places, the

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pastor propounding two questions as follows: Pastor; "Is it your sincere desire and your solemn purpose that this edifice shall be a house of worship, separated from secular uses, and devoted sacredly to the ordinances of religion, according to the customs and order of the Presbyterian Church in these United States?

"Do you now with one heart, give up this house to God, the Father, the Son and the Holy Ghost, to be henceforth a house of prayer, a temple to his praise; and do you promise to provide for and to maintain here religious worship seeing to it that nothing shall be wanting that may be needful for the decency and propriety, and conscience thereof, according to the customs and order as aforesaid, of the Presbyterian Church?"

The congregation having given an audible affirmative answer to each of these questions the Pastor said: "Blessed be the Lord God, who hath put into our hearts to build this house unto his name. The Lord accept the labor of our hands, which we have offered unto Him this day, and make good to us, and to our children after us, the word which He hath spoken:—'In all places where I record my name I will come unto them, and I will bless them.'"

These words were followed by: 9. The Dedicatory Prayer. 10. Hymn, beginning with the lines:

"Lord of Hosts, to Thee we raise
Here a house of prayer and praise."

11. Tenor solo, "If With All Your Hearts," etc., by Mendelssohn, sung by Dan Davis. 12. Sermon by the pastor from Joshua 4:6, "What Mean Ye By These Stones?" 13. Benediction. The pastor was assisted by the venerable Rev. William B. McIlvaine, D.D., and Rev. A. F. Irwin, formerly pastor of Grace Church, Peoria. The choir was composed of Miss Genevieve Clark, now Mrs. Genevieve Clark Wilson of Chicago, soprano; Mrs. C. M. Howard, of Buffalo, New York (formerly of this Church), alto;

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Dan Davis, of Terre Haute, Indiana, tenor, and Thomas A. Grier, of Peoria, basso, and Emily Allen (now McCulloch), organist.

Thus was inaugurated a new era in the history of this Church—new not only in point of accommodations for public worship, but new in the order of service, for ever since then we have used the responsive reading and have had a more formal introductory service. A new Church directory containing the names of the revised roll of membership, the names of the pastor, elders, trustees and officers, and former pastors was prepared and printed and has been carefully preserved. The church then had the following auxiliary societies: The Woman's Home and Foreign Missionary Society, the Ladies' Aid Society, the Ladies Working Band, the Industrial School, the Young People's Society of Christian Endeavor, and the Light Bearers, a mission society of young people operating under the auspices of Women's Foreign Missionary Society.

A noted event in connection with the early history of this beautiful temple was the annual meeting of the Woman's Board of Missions for the Northwest, which took place on April 22 and 23, 1891, full accounts of which were given in *The Interior*, of April 30, and May 7, of that year.

The Synod of Illinois also held its annual meeting here from October 15 to 17, 1895.

On December 2, 1893, the pastor, Rev. Thomas X. Orr, D. D., announced to the Session his intention of resigning his pastoral charge of this church on account of impaired health and asked that a congregational meeting be called with reference thereto. This meeting was held on the 6th of December when a committee was appointed to wait upon the pastor to inquire if an extended vacation with a view to his restoration to health would meet with his views and wishes. On December 13, the said

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committee reported that it was still the judgment of the pastor and his desire that the pastoral relation should be dissolved. It was therefore resolved that reluctantly yielding to the expressed desire of our pastor and uniting with him in the hope that a total cessation from labor and entire release from all care may result in his speedy restoration to health, we regretfully unite with him in asking Presbytery to release him from his pastorate of this congregation. At a called meeting of Presbytery held at Calvary Church December, 26, 1893, the request of Dr. Orr was granted, and on Sabbath morning December 31, after administering the ordinances of Baptism and the Lord's Supper for the last time, he bade an affectionate farewell to the flock over which he had for more than ten years been a faithful shepherd.

Rev. Thomas X. Orr, D. D., son of John and Mary (Breckenridge) Orr, was born at Orrstown, Franklin county, Pennsylvania, August 10, 1836. He is descended from Thomas Orr, a native of County Down, Ireland, who came to America about the year 1790, and settled in Culbertson's Row, within the bounds of the Presbyterian Congregation of Shippenburgh. His wife was Martha, daughter of Samuel Breckenridge. He had three sons, John, James and William. John, the father of Dr. Thomas X. Orr, was born July 18, 1797, was married in 1825 to Mary, daughter of James Breckenridge II, in 1832 removed to and in connection with his two brothers incorporated the village of Orrstown, a handsome little town which remains as an evidence of thrift and public spirit. He gave a considerable portion of his time to public duties as a township and county officer. For many years he occupied the position as one of the Associate Judges of Franklin County. He and his wife were originally members of the Presbyterian Church at Shippenburg, but subsequently transferred their membership to the church at Middle Spring. Their son, Rev. Thomas

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Rev. Samuel Henderson Moore, D. D.

Pastor 1895–1899.

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X. Orr, D. D., spent the early years of his life with his parents at Orrstown, prepared for college at Shade Gap Academy under the instruction of Prof. McGinnis, graduated from Jefferson College in 1857; fitted himself for the bar and practiced law in Chambersburgh until 1860; then turned his attention to the ministry. Was graduated from the Western Theological Seminary in 1863; was licensed to preach by the Presbytery of Carlisle in 1862 and was ordained by the Presbytery of Allegheny in 1863. Soon after graduating he was called to suceeed the celebrated Dr. Plummer, of Allegheny, who on account of his sympathies with the South was forced to leave his church. Here Dr. Orr remained pastor until 1869, when he accepted a call to the First Reformed Church of Philadelphia, where he succeeded Rev. A. A. Willits, D. D., and remained pastor until 1883, when he accepted a call to the Second Presbyterian Church, Peoria. On May 4, 1863, he was united in marriage with Mary V. Reily, who died leaving three sons and one daughter, of whom all survive except the eldest son, Thomas, who died during his father's pastorate at Peoria. At a later period (October 26, 1879) Dr. Orr was united in marriage with Minerva, daughter of Dr. N. L. Hatfield, of Philadelphia, Pa. After leaving Peoria Dr. Orr returned to Philadelphia with his family, and has never since then accepted a call, although his services as a minister of the Gospel are in such constant demand as to call for almost as much labor as if he were a regular pastor.

Measures were at once taken looking to the choice of a pastor to succeed Dr. Orr but without immediate success. By order of the Session a congregational meeting was held for that purpose on August 15, 1894, but there being too many candidates no choice was arrived at. A committee of nine was then appointed to act with the Session in recommending a pastor. That committee

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having diligently performed its duty, a congregational meeting was held on Wednesday evening March 27, 1895, at which a call was extended to Rev. Samuel Henderson Moore, D. D., of Wilkinsburgh, Pa. On June 3 ensuing, a meeting of the Presbytery was held in this church at which time the call was accepted and Dr. Moore was duly installed on June 19, 1895. Rev. Thomas A. McCurdy, pastor of the First Church, Peoria, presided and propounded the constitutional questions, Rev. Isaac A. Cornelison, of Washington, read the Scriptures and preached the sermon, Rev. A. J. Harris, pastor of the Ipava Church, delivered the charge to the pastor, and Rev. B. Y. George, of Elmwood, that to the congregation. The events occcurring during this pastorate are yet too fresh in the memories of the members to require any further consideration at this time. Dr. Moore sent his resignation to the session on September 15, 1899, while absent on his vacation, whereupon a meeting of the congregation was held on September 27, at which time the resignation was acquiesced in. Presbytery met on October 6th and dissolved the pastoral relation; Rev. Edgar L. Williams preached and by order of the Presbytery declared the pulpit vacant.

Rev. Samuel Henderson Moore is a native of Butler, Pa., his parents being members of the United Presbyterian Church of that place. He was graduated at Westminster College (U. P.), in 1875, and at the United Presbyterian Theological Seminary at Allegheny in 1878; was licensed to preach the Gospel by the U. P. Presbytery of Lake in the same year, and was ordained by the Presbytery of Mahoning in 1879. The degree of Doctor of Divinity was conferred upon him in 1884 by Richmond College, Ohio. Before coming to Peoria he had served the churches of Poland, Ohio, 1879–83; Valley Church, Imperial, Pa., 1883–85; Wilkinsburgh, Pa., 1883–95.

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He has for a number of years been a member of the Board of Missions to the Freedmen.

On May 31, 1900, a call was extended to our present pastor, Rev. Arthur M. Little, Ph. D., of La Grange, Illinois. On October 10, ensuing, Presbytery met in this Church. The call was placed in his hands and was by him accepted, and on the 21st of the same month he was duly installed by a committee of Presbytery appointed for that purpose. Rev. Charles T. Phillips, of Princeville, presided and propounded the constitutional questions; Rev. Chauncey T. Edwards, preached the sermon from Acts V, 20: "Go stand and speak in the temple to the people, all the words of this life." Rev. John Weston, D. D., delivered the charge to the pastor, and Rev. Isaac A. Cornelison the charge to the congregation.

Rev. Arthur Mitchell Little, Ph. D., was born at Fort Wayne, Ind., during his father's pastorate of the Westminster Church of that city. He pursued his studies one year at Phillips Academy, Andover, Mass.; three years at Amherst College, and one year at Yale, where he graduated with honor in 1889. He took his theological course at Yale Divinity School, after which he spent two years at the University of Leipzig, Germany, where he received the degree of Doctor of Philosophy, presenting a thesis upon "Mendelssohn's Music to the Antigone of Sophocles." On his return from Europe he was ordained to the ministry by the Presbytery of Iowa City, in April, 1893. Declining a call to a strong Congregational Church at West Superior, Wis., he took charge of two unorganized Presbyterian Churches in the Presbytery of Washington, D. C., both of which he organized, and one of which, that at Takoma Park, he served as pastor from 1892 to 1895. In 1895 he was called to the Presbyterian Church at La Grange, Illinois, from which charge he came to this Church.

His father, Rev. George O. Little, D. D., was for

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twenty-five years pastor of the Assembly's Church of Washington, D. C., and is now (1905) Professor of Ethics in Howard University of that city. Prof. Little is one of four brothers, all yet in the ministry of the Presbyterian Church, and sons of Rev. Henry Little, D. D., whose name stands pre-eminent as one of the pioneer missionaries of the middle west, and who for many years was the well known and greatly beloved synodical superintendent of the State of Indiana.

The pastorate of Dr. Little up to this time has been marked by the election on April 9, 1902, of five additional elders, namely, Samuel M. Clarke, George T. Page, Frederick F. Blossom, Rowland H. Harned and Joseph V. Graff, who were subsequently installed. It has also witnessed the entire liquidation on May 5, 1903, of the debt which had rested upon this Church from the time of its erection. This event was duly celebrated on May 8th, of this year, with a supper accompanied with congratulatory addresses. Thus the magnificent enterprise inaugurated under the pastorate of Dr. Orr and by his excellent judgment guided to its final completion, became fully accomplished and we today enjoy the full realization of the forcible words pronounced by him at its dedication.

It is a matter of sincere congratulation therefore that on this day which marks the fiftieth anniversary of our existence as a Church, he is spared to be with us in restored health and strength, and that we, too, may so joyfully unite with him in the celebration of the approaching fifteenth anniversary of the completion of this charming sanctuary, begun and finished under his pastorate and now happily freed from all financial burdens.

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William Reynolds.

Member of Congregation 1853.
Organized Calvary Church 1867.

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THE SABBATH SCHOOL.*

The Sabbath School of this Church was organized on the first day of January, 1854, with ten teachers and thirty-one scholars of whom fourteen were boys and seventeen girls. Elder John L. Griswold was chosen superintendent, John A. McCoy, assistant, David W. Herron, secretary and treasurer, and R. J. Swancoat, librarian. The records for the first year have not been found, but we have Mr. Herron's record as secretary from January 1, 1855, to March 15, 1857. Although the new Church building had been occupied as early as July, 1855, the Sabbath School remained in Haskell's Hall until April 2, 1857, on which date it was by the Session ordered to be removed to the Church. Mr. Griswold continued to be superintendent until Debember 30, 1855, when John A. McCoy was chosen to that office; William Stettinius, assistant, and David W. Herron, secretary, treasurer and librarian.

On December 3, 1855, the Session recommended to the Sabbath School a system of monthly contributions designed to train the children in beneficence and to cultivate in them a missionary spirit. The Sabbath School collections both before and after that date seem to have been devoted to missionary purposes. On November 4, 1855, there is a minute made that the secretary had received from the ladies of the First and Second Churches, $43.50, towards paying for the education of Isaac Kellar up to the first day of March last past, this Sabbath School to support him hereafter. It is supposed that Isaac Kellar was a boy in some missionary station adopted by the ladies of Peoria and named after their former pastor. On April 1, 1855, the pastor promised a Bible to every

*Written at a later date.

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scholar who would within the year learn the Shorter Catechism. On January 6, 1856, twenty-three scholars having complied with the condition of the promise, received their Bibles. During the year 1856, there were thirteen teachers and the highest number of scholars recorded was sixty-six on June 22d.

In August, 1855, preparations were making for a railroad excursion, one of the first ever given in the city, but no record was kept of its having been carried out. On December 28, 1856, John A. McCoy was re-elected superintendent; Henry I. Rugg, assistant, and David W. Herron, secretary, treasurer and librarian. Twelve teachers were present on that day and thirty-eight scholars. Forty-six votes were cast for superintendent, of which John A. McCoy received twenty-six and Henry I. Rugg received twenty. The other elections were by acclamation.

No record of the school for the next decade has been found. It is known, however, that Thomas G. McCulloh, Sr., became superintendent in 1858, and continued to hold that position until January, 1867. During that period a great impetus had been given to the Sunday School cause by the organization of Young Men's Christian Associations, State and County Sunday School Conventions and Institutes and Mission Schools. Calvary and Grace Missions had been organized and were already prepared to become organized as churches.

It was during this period the idea of uniform lessons was first broached. Before that time the lessons for the succeeding Sabbath had been announced by the Superintendent at the close of the School. These lessons were sometimes chosen indiscriminately from different portions of the Scriptures, sometimes consecutively through some particular book. Printed question books published by the American Sunday School Union or by the authorities of each particular denomination were all the helps

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either teacher or scholar had. About the year 1866 Messrs. Adams, Blackmer & Lyon, Publishers, of Chicago, commenced the publication of a monthly magazine called "The Sunday School Teacher," under the auspices of "The Chicago Sunday School Union." Rev. Edward Eggleston their managing editor was assisted by a corps of eminent divines of several denominations, and by Prof. H. R. Palmer as musical editor. This publication was intensely practical, covering as it did the whole field of Sunday School work. Its distinguishing feature, however, was the expository lesson for each Sabbath of the month, the first year being entitled "A Year with Jesus," the second year (1867) "The Second Year with Jesus." It also contained each month a hymn set to appropriate music. This was the origin of the National Uniform Lesson System. In the summer of that year the State Sunday School Convention at Decatur, at which more than 1000 delegates were enrolled, was presided over by William Reynolds who, until the month of March preceding, had been a teacher in this school. Such was the enthusiasm of that convention that when a call was made for $2000. for the work in the State, the sum subscribed was found to be $5,170.

While the interest in Sunday School work was thus at fever heat, David McCulloch was elected superintendent of this school at the close of the year 1866 and took up his duties on January 7, 1867. The school was then held in the body of the church, a plain book case in an unfinished room beneath the tower contained a small library, without catalogue, indexes, or any means whereby the scholar could select his book, except by special request to the teacher. The "Golden Censer," one of Bradbury's earliest Sunday School Hymn books, was then in use. Good Bible classes were being taught by John A. McCoy and Thomas G. McCulloh, Sr., out of which the Superintendent could draw substitutes for absent teachers.

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During the year 1867 the school increased fifty per cent. in attendance, one hundred and fifty-six volumes were added to the library, the book case was reconstructed so that each book had a separate cell, a catalogue was printed, each book was numbered and every scholar supplied with a catalogue and a library card running for three years. A concert was held in the church one Sabbath afternoon in every month at which a sermon was preached by the pastor or a suitable exercise conducted by the Superintendent, and a teachers' meeting was commenced, to be held once a week for the study of the lesson. Many of the teachers being also engaged in teaching in the Mission Schools the necessity for uniform lessons became apparent, and it was found advisable to assign the same lessons in all the schools.

The year 1868 began with the following roster of officers and teachers: David McCulloch, superintendent, Thomas G. McCulloh, Sr., assistant, Edwin C. Ely, secretary, John A. McCoy, treasurer, Samuel M. Clarke, librarian. Teachers: Arthur H. Rugg, a class of small boys of twelve years; Lillie Ballance (Mrs. Rice), small boys; Nancy R. Herron, little girls; John C. Grier, gentlemen's Bible class; T. G. McCulloh, ladies' Bible class; C. C. Lines, girls of twelve; Maggie Nevius (Mrs. Thompson) little boys; James M. Rice, boys of twelve; Sarah P. Grier, boys of ten; Margaret Chalmers, girls of twelve.

In anticipation of the adoption of the system of uniform lessons, ten subscribers, principally teachers, were obtained to *The Sunday School Teacher*. The course for the year began with January 1st, but this school, having but recently had the first three lessons of the course, they were omitted. The first lesson of the uniform course recited by this school was, John XX. 24–31, the lesson papers having been distributed on January 19th for the succeeding Sabbath, January 26, 1868. From that time until the present the uniform lessons have been taught continuously.

On July 12, 1868, Thomas G. McCulloh, Sr., assistant

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superintendent, addressed the school for the last time on the eve of his departure from the city. No material changes took place during this and the following year, other than the usual changes in the personel of the teaching force.

At the beginning of the year, 1870, Eliot Callender was chosen assistant superintendent to fill the long-continued vacancy. The average attendance for the year, 1869, was eighty-five.

In the month of February, 1870, Henry Morehouse, the English Evangelist, held meetings in Peoria which had a good effect upon this school, resulting in the institution of prayer meetings between adjournment of school and the hour of public service. Teachers' meetings were held on Wednesday evenings after prayer meeting.

There was then a multiplicity of popular singing books in use: "Golden Censer," "Happy Voices," "Fresh Laurels," "Singing Pilgrim," "Bright Jewels" and others, and to save the expense of so many we had a number of the choicest hymns printed on card board for use in our school, books being supplied only to those who could sing by note. During the year, Arthur H. Rugg became assistant superintendent and had charge of the school during the months of July and August in the absence of the superintendent. This year closed with the most notable anniversary in the history of the school, it being held on Christmas day which was on the Sabbath. The Church was crowded and printed programs were distributed. The average attendance was then about one hundred and forty.

No changes of consequence took place during the year, 1871. On January 17, 1872, William Jack was elected superintendent; Arthur H. Rugg, assistant superintendent, secretary and treasurer, and George Bryan, librarian.

Mr. Jack was succeeded in January, 1873, by Arthur H. Rugg who continued in office during that year. The new Sunday School rooms were completed about the last

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of December and the school was removed from the main building on the first Sabbath of January, 1874. David McCulloch was again chosen superintendent; Eliot Callender and Mrs. Elizabeth G. Hibben, assistants; Thomas A. Grier, librarian, and George Bryan, secretary. Since that time little change has taken place in the manner of conducting the school. No further change in the superintendency took place until the beginning of the year, 1878. Since then the succession of superintendents is believed to have been as follows: 1878, Eliot Callender; 1883, N. Grier Moore; 1885-7, Arthur H. Rugg and William Jack, alternately; 1887, William Jack; 1889, Arthur H. Rugg; 1890, Edward D. Nute; 1891, Joseph E. Callender; 1892, William E. McCord; 1893, J. Corwin Hansel; 1895, George T. Page; 1897, Rowland H. Harned; 1902, Frederick F. Blossom. George Bryan continued to act as secretary until 1881, when he was succeeded by Frank V. Putnam, who was succeeded July 10, 1887, by Cyrus W. Rice. In 1892, Mr. Bryan having returned from a prolonged absence was re-elected secretary and has retained the office ever since.

The attendance has varied at times from less than 100 to 225. The maximum was attained about the year 1887 and stood at that for about six years. The largest number reported to Presbytery for any one year was 259 in 1891, but this included a small mission school and a home department.

During the summer of 1888 the school was suspended for about six weeks during the removal of the Sunday School apartments from the old Church lot to Monroe street adjoining the High School, where the school was kept until December 29, 1889, when it was removed into the new Church building with appropriate ceremonies.

The present organization of the school is as follows: Frederick F. Blossom, superintendent; George T. Page, assistant superintendent; George Bryan, secretary and treasurer; Mrs. Helen S. Gumbel, missionary treasurer.

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LETTERS RECEIVED.

[From Bishop McLaren.]

Chicago, December 3, 1903.

My Dear Judge McCulloch.

Your favor of the 11th ult. has reached me. I have just returned to my diocese from the east, and am not only unable on account of feeble health to take any public service but am advised to avoid any private assemblage. It is with real regret that I must deny myself what would be an extreme pleasure, the opportunity to meet old friends in Peoria for whom through all the vicissitudes of forty years I have never ceased to entertain respect and affection.

It was on a Sunday in 1863, not far from the time of the battle of Gettysburgh, that after a service in the Second Church, Pittsburgh, Pa., a gentlemen introduced himself to me as Mr. William Reynolds, of Peoria. He said the church with which he was connected was without a pastor and that he thought I was the man for the place. As I was only *locum tenens* in the congregation where I was officiating, I told him I would be ready to consider a call if it came; and in due time it came. Although of eastern birth, I was not disinclined to the West, and I accepted. The reception of myself and my dear wife was most cordial. I do not think I have ever been more happy in any work than in that which engaged my energies in Peoria. But it *was* work. There were no street cars in those days, and the most taxing feature of the work was the tramp, tramp, tramp that was necessary in order to reach the sick and visit the families many of whom resided at long distances from the church, duties which were particularly trying in the hot season. But I

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was young and strong, and I had a conscience for my work. Many to whom I ministered in sorrows and bereavements and in death I hope to meet again in eternity.

As I go back in memory I can see the familiar faces of dear friends as they sat in their accustomed pews, but oh! how few of them are still with us. But we dare not doubt that (what is far better) they are with Christ Jesus whom they loved.

Many are the incidents of the former days which start up in my mind, but I forbear; they were neither exciting nor phenomenal but such as ordinarily occur in pastoral life. The experience, mostly of a joyous kind, has been helpful to me in subsequent years, and I have often thanked God for it all.

It is thirty-six years since I left you. Few of our friends of 1863-7 remain. Our love to them all!

And God our Saviour bless all the rest who came after!

And may he bring us all to His Heavenly Kingdom.

Ever sincerely yours,

WILLIAM E. MCLAREN.

[FROM DANIEL W. MCWILLIAMS.]

BROOKLYN, N. Y., November 27, 1903.

To the pastor, officers and members of the congregation of Second Presbyterian Church, Peoria, Ills., gathered to celebrate the Fiftieth Anniversary of the founding of the Church.

DEAR FRIENDS:—It has been my great privilege during this week to enjoy the jubilee festivities in observance of the Fiftieth Anniversary of the Brooklyn Young Men's Christian Association. While the past history has been rehearsed and gratitude to God has been kindled anew in our hearts for the past, yet the promising outlook

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Peter Colcord Bartlett.

Member of Congregation 1853.

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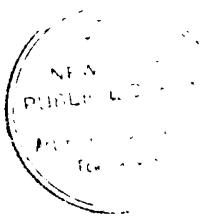

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for the future is no less a cause for joy. Taken together, the past history and prospects, hope and courage are greatly strengthened. And so it is well to observe such anniversaries.

I congratulate you upon this occasion; that the Gospel has been faithfully preached and taught during all these years and that new generations succeed the old in carrying on the work. It gives me great pleasure to comply with the request that I send a letter to be read at your meeting.

That Church is indelibly fixed in our memories as it is in our grateful affection. Mrs. McWilliams and I went to Peoria in March 1861, a few days before Fort Sumter was fired upon. On the morning of our first Sabbath I went very early to the Sabbath School of that Church, and found a man and a goodly number of children and young people gathered about the organ in front of the pulpit singing some Sweet Songs of Zion. I was told that the man was Mr. Peter O. Loucks, that he was very fond of music and that it was his habit to meet the children and young people who desired to come, a few minutes before School to sing with them. The School impressed me favorably. I remained through the session, was pressed into the service and spoke a few words after the lesson study. In the afternoon there was a meeting of scholars, teachers and their friends. My recollection is that other schools were there also, for I became acquainted with Mr. George H. McIlvaine of the First Presbyterian Church, and with others. Again I was induced to take part in the service and spoke at the larger meeting. I met Rev. Mr. Hibben, the pastor, and was impressed, from the moment I heard him speak, with his great ability, earnestness and devotion to the Master's cause. I found the officers and members of the Church approachable, hospitable to strangers and zealous in their work. My heart was touched when later the faithful

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pastor called a special meeting to confer about efforts to reach the unsaved, and I remember in entering that meeting that I personally thanked him for the privilege of being there and uniting in those efforts.

Each of the subsequent ministers or pastors until I removed from the west in 1866 are gratefully remembered by us: Rev. Mr. Doane, with his earnestness, zeal and tact in reaching the unsaved and in developing the workers; the weighty sermons of Rev. Mr. Caldwell, and the pastorate of Rev. Mr. McLaren, now Protestant Episcopal Bishop of Illinois.

Churches are to be judged and commended oftentimes by the workers whom they send forth to do the Master's work in other fields rather than by what they retain themselves. To be a soul-saving Church and a missionary Church, the mother of other Churches, seems to me to be the crowning glory and to meet the commendation of the Master.

In this view what a work the Second Church has done!

The delegation under Mr. and Mrs. William Reynolds, which founded Calvary, was largely from the Second Presbyterian Church. The spiritual impetus and power of that tremenduous and lasting effort were engendered there. Many of those who started Grace Mission were from the Second Church. Associated with them were a noble band of men and women from the First Church, who had had the training of that glorious man of God, Rev. Robert Johnston.

The great revival in Grace Sabbath School early in its history, which was such a blessing as to lead to the organization of Grace Church, seemed to come by a quickening by the Divine Spirit one Sabbath while observing a solemn sacrament at the Second Church in the morning of that day. There were seventy inquirers at the close of the school session and the workers were greatly solemnized.

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I remember telling the pastor, Rev. Mr. McLaren, of the relation between that blessing and the observance of the Holy Communion in the morning.

The saintly McCheyne expressed the hearty desire of the people of Scotland and pictured the glory of that land when he said:

"Give us the man of God the truth to preach,
The house of God within convenient reach,
Give these, then give the Spirit's gentle shower,
And oft' our garden will be all in flower."

Do not these lines express also the hearts' desire of the people of the Second Presbyterian Church of Peoria? I believe it.

Dr. MacLaren of Manchester, in commenting the other day upon the twenty-third Psalm, wrote these words: "The end of the fray will be the beginning of the glorious feast."

Why should not the end of your anniversary festival of joy be the beginning of a new fray for the salvation of souls in your community?

Praying for you who still abide and labor there, the rich blessings of a covenant-keeping God in all your work for the up-building of his Kingdom.

Sincerely yours, in the bonds of Christian love,

DANIEL W. MCWILLIAMS.

[FROM PROF. WILLIS G. CRAIG.]

CHICAGO, ILL., December 5, 1903.

MY DEAR MRS. BASH.

It would give me great pleasure to be present upon the occasion of the Semi-Centennial Celebration of the Second Presbyterian Church of Peoria, but my engagements are such that I cannot possibly be with you. It must be a great joy especially to the older members of your church to be able to meet together upon such an interesting occasion. No man can tell the great good which

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has been effected by the faithful Christian labors of such a church as yours, running through fifty years of testimony to the Risen Lord. I have not the least doubt that many of you realize that the greatest privilege of your lives has been the holy service of the Master in connection with this faithful church. We must pass away in due time, but a well founded church goes on and on, seeking to save, with a deep attachment, growing ever warmer and tenderer, to Him whom we acknowledge as Saviour and Lord.

Give my kindest regards to the brethren, and believe me. Yours sincerely,

WILLIS G. CRAIG.

[FROM PROF. DAVID C. MARQUIS.]

CHICAGO, Dec. 5, 1903.

MRS. D. W. BASH, PEORIA.

My Dear Friend:—I would have liked much to be present at the semi-centennial celebration of the Second Church, Peoria, and if your letter had reached me in time, I would have tried to arrange it so as to attend, but I received your letter only this morning, after other arrangements for the Sabbath were made.

I know it will be a most interesting occasion. I trust the next celebration fifty years hence will find the Second Church still supported by a people as true and loyal as those of to-day, its pulpit still faithful to the old Gospel of Grace, and its walls still as suggestive of beauty and strength and promising increasing stability for the years to come.

With best wishes for the health and happiness of you and yours, I am,

Ever truly your friend,

D. C. MARQUIS.

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[From Charles S. Levy, Rabbi.]

Peoria, Ill., Dec. 6, 1903.

Dr. A. Little.

Dear Brother:—I wish to thank you and your influential congregation for the invitation to attend the Golden Jubilee exercises. I have learned to speak with appreciation of the genuinely spiritual uplift that you and the Second Presbyterian Church exercise upon our city and its people. My first sermon in Peoria was given in your Church and I have not forgotten the courtesy extended to our congregation when bereft of a home of its own. May the achievements of the next half century record even greater glories for your Church in whose continued prosperity none will find greater pleasure than the members of my congregation. Invoking God's blessing upon you and your devoted co-laborers, I am, with assurance of personal esteem,

Fraternally yours,

Charles S. Levy.

[From W. T. Davidson, Editor Fulton Democrat.]

Lewistown, Ill., January, 9, 1904.

Hon. David McCulloch, Peoria, Ill.

My Dear Judge:—I hope you will pardon my long delay in answering your kind letter. I have been trying to get some additional data relating to Mr. and Mrs. George Porter. All I can learn is that Mr. Porter, as you doubtless know, has long since been dead. Mrs. Margaretta Porter, his widow, some few months ago, was an inmate of an Old Ladies' Home in Chicago and in feeble health. I have not been able to get her address more particularly.

Fifty years ago just now I was a printer boy in Geo. W. Raney's office on Main and Water streets, Peoria. He was then printing Peoria's first daily (I think), *The News*, as I remember its name. I was a friendless young lad and miserably homesick when Mr. and Mrs. Porter

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(both of whom I had known in Lewistown) discovered me and with very great kindness got me into the choir of the Second Presbyterian Church. I was thought to be a very good alto singer, my voice having not yet changed. Rev. Mr. Farris was the minister, a well-built, fair-haired and very handsome man, I thought, and a delightful minister for his eloquence and gentle spirit. The services were held in the second story of a building with (as I remember) a grocery store below. The seats were rude benches and all the belongings of like character; also there was a very plain outside stairway. My recollection is very distinct that our choir-leader was a very sweet-voiced young man who was thought to be doomed to an early death from consumption. There was something very pathetic and beautiful in the sweetness shown him by all the singers, particularly because of his illness. Aside from Mr. and Mrs. Porter, Rev. Mr. Farris and the choir-leader, I have no remembrance of any of the other people connected with the church. Of course I may be in error as to some of these facts, but these are my recollections of fifty years ago. I have always held in blessed memory the dear people who took me off the streets and gave me a welcome in that dear church where everyone was so gentle and gracious that I remember them, not individually, but as a most lovely society of people. The summer of 1854 was the hottest and dryest season ever known in Illinois, so far as I know. The river fell lower than ever before and for miles in the country there was a terrible odor from decaying vegetation and dead fish in the river. There was much sickness. Among others I became ill and had to return to Lewistown. So my connection with the Second Church was limited to a few months in the early part of 1854.

It would have afforded me much pleasure to have attended the Fiftieth anniversary and to have testified to the good that may be accomplished by gathering strange young people into the churches of a city.

Very sincerely yours,

W. T. DAVIDSON.

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Church Directory, 1903

Pastors

Rev. Robert P. Farris, D. D.* 1853–1858
Rev. Samuel Hibben *..... 1859–1862
Rev. William E. McLaren, D. D. †..... 1863–1867
Rev. Henry V. D. Nevius, D. D.*..... 1867–1872
Rev. William L. Green, D. D.* 1873–1875
Rev. Lewis O. Thompson*..... 1876–1882
Rev. Thomas X. Orr, D. D..... 1883–1893
Rev. Samuel H. Moore, D. D 1895–1899
Rev. Arthur M. Little, Ph. D..... 1900

*Deceased.
†Died February 19, 1905.

Church Calendar

Weekly

SUNDAY—Public Worship, 11 A.M., 4:30 P.M.; Sunday School, 9:30 A.M.

WEDNESDAY—Woman's Prayer Meeting, 10:30, A. M. Church Prayer Meeting, Winter, 7:45 P.M.; Summer, 8:00 P.M.

SATURDAY—Industrial School, 2–4 P. M.

Semi-Monthly

SUNDAY—Young People's Society, first and third Sundays of each month, 3:30 P.M.

Monthly

The Session, first Monday of each month at 8 P.M.

Ladies' Aid Society—Social Meeting, first Tuesday of each month.

The Woman's Home and Foreign Missionary Society, second Tuesday of each month, at 3 P.M.

Quarterly

The Communion, third Sunday in January, April and October; first Sunday in July.

The Preparatory Service, Wednesday and Friday evening preceding the Communion.

Infant Baptism, the Sunday succeeding the Communion.

Business Meeting of Ladies' Aid Society.

Trustees, first Wednesday of January, April, July and October, after prayer meeting.

Annual

Congregational Meeting, first Wednesday evening in April.

Harvest Home, November.

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Church Organization

Rev. Arthur M. Little, Ph. D., Pastor.

Elders

Frederick F. Blossom
Samuel M. Clarke
Edwin C. Ely
Hon. Joseph V. Graff
Rowland H. Harned
William Jack
Judge David McCulloch
George T. Page
Col. James M. Rice

Clerk of the Session.....Judge David McCulloch
Treasurer of the Session.....Col. James M. Rice
Clerk of the Congregation .....John T. Neilson

Trustees

Theodore Kuhl .....President
John T. Neilson.....Secretary

Maj. Daniel N. Bash
Eliot Callender
Samuel M. Clarke
Henry M. Pindell
H. Frederick Steele

Ushers

Samuel M. Clarke
Clarence S. Hanson
Charles T. Hurd
Henry G. Miller
John T. Neilson

Lookout Committee

Mrs. Frank Murden, Chairman

Mrs. E. C. Ely
Mrs. J. L. Douglas
Mrs. J. T. Neilson
Mrs. J. H. Morron
Mrs. T. A. Grier,
Mrs. William Jack
Mrs. L. W. Lee

Sunday School

Superintendent .....Frederick F. Blossom
Assistant Superintendent.....George T. Page
Secretary and Treasurer.....George Bryan
Missionary Treasurer.....Mrs. Helen S. Gumbel
Bible Class.....Col. James M. Rice
Primary Department.....{ .....Mrs. Frank Murden; .....Mrs. George H. Davis; ..... Miss Madge Musser
Pianist..... Mrs. John T. Neilson
Orchestra.....{ .....Linn S. McCoy, Leader; .....William R. Cation; ..... C. King Benton; ..... Albert L. Thielbar; ..... J. Edwards Loughridge

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Women's Home and Foreign Missionary Society

President ..... Mrs. George T. Page
First Vice-President ..... Miss Frances N. Martin
Second Vice-President ..... Mrs. William Jack
Secretary ..... Miss Lucy N. Rugg
Treasurer ..... Mrs. Joseph R. Waln
Sec. Literature ..... Miss Sarah McCoy

Ladies' Aid Society

President ..... Mrs. John T. Neilson
Vice-President ..... Mrs. Lewis W. Lee
Secretary ..... Mrs. Helen Strawn Gumbel
Treasurer ..... Mrs. Thomas A. Grier
Asssistant Treasurer ..... Mrs. James L. Douglas

Woman's Prayer Meeting

Wednesday morning at 10:30

Industrial School

Saturday afternoon from 2 to 4.

Young People's Society

President ..... Ely Wood
Vice-President ..... Miss Amy Nute
Secretary ..... Harrison Nute
Treasurer ..... Miss Lisle Kirkpatrick

Choir

Mrs. Julia D. Mihigan, Soprano. Mrs. J. H. Francis, Alto.
H. F. Velde, Tenor. C. S. Burdick, Bass.
Mrs. N. J. Jacquin, organist.

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Statistics of the Church

From the year ending March 31, 1896—in which year the last manual was issued—to the year ending March 31, 1903, as reported to the Presbytery.

Elders	9
Additions, examination	50
Additions, certificate	81
Dismissed and dropped	64
Deceased	23
Total Membership [1903]	276
Sunday School Membership [1903]	144

Contributions

Home Missions	$2,472.00
Foreign Missions	1,702.00
Board of Education	97.00
Board of Publication and Sunday School Work	159.00
Church Erection	103.00
Ministerial Relief	201.00
Freedmen	231.00
Aid for Colleges	170.00
General Assembly	160.80
Congregational	45,218.00
Miscellaneous	257.00
Total	$50,770.80

The benevolences of the currrent year, and the amount raised for the debt, are not included in this table.

Benevolent Offerings

On the first Sunday morning of the following months:

EASTER SUNDAY—Ladies' Aid Society.
MAY—Home Missions.
JUNE—Publication and Sunday School Work.
Bible Society.
JULY—Church Erection and Freedmen.
OCTOBER—Foreign Missions.
NOVEMBER—Home Missions.
DECEMBER—The Church Sunday School.
JANUARY—Aid for Colleges.
FEBRUARY—Foreign Missions.
MARCH—Ministerial Relief and Education.
AT EACH QUARTERLY COMMUNION—For the Session Fund.

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COMMUNICANTS

Alderman, Miss Mabel Edith
Anthony, Clifford Mason
Anthony, Flora Thomas (Mrs. C. M.)
Armstrong, Mrs. Harriet H.
Ashman, George C.
Augustus, Mrs. Julia E.
Baer, Louise D. (Mrs. J. V.)
Baker, Robert C.
Baker, Telva A. (Mrs. R. C.)
Ballance, Fannie G. (Mrs. C.)
Ballance, Charles, Jr.
Ballance, Miss Lillian G.
Ballance, Miss Mabel
Ballance, Willis H.
Ballance, Dr. Harriet Nevius
Ballance, Miss Myrtle
Ballance, Miss Virginia
Bartlett, Miss Mary Elinor
Bartlett, Peter C.
Bartlett, Margaret C. (Mrs. P. C.)
Bartlett, Miss Lucy E.
Bartlett, Miss Nancy C.
Bartlett, Miss Sue H.
Bash, Maj. Daniel N.
Bash, Virginia Ballance (Mrs. D. N.)
Bash, Miss Edith V.
Beckwith, Charles Irwin
Beckwith, Mamie L. (Mrs. C. I.)
Beeson, C. H.
Beeson, Mabel B. (Mrs. C. H.)
Beseman, Mrs. Augusta Wilhelmina
Beseman, Miss Ella
Beseman, Miss Ottilia
Bigham, David L.
Birks, Julia Wrenn (Mrs. Frederick)
Blossom, Benjamin F.
Blossom, Catherine A. (Mrs. B. F.)
Blossom, Miss Mary B.
Blossom, Frederick F. (R. E.)
Blossom, Jane D. (Mrs. F. F.)
Bolejack Julia (Mrs. Joseph)
Bourne, Mrs. Lottie M.
Boyd, William T.
Boyd, Clara (Mrs. W. T.)
Boyd, Miss Emma
Boyd, William Thomas
Boyer, Dr. George Rowland
Boyer, Minna Riker (Mrs. G. R.)
Brigham, Lillian Rice (Mrs. D. R.)
Brobst, Dr. Charles H.
Brobst, Miriam (Mrs. C. H.)
Bryan, George
Bryan, Eugenie M. (Mrs. George)
Bryner, Emma B. (Mrs. B. C.)
Bryner, Miss Lura
Bryner, Miss Marian
Burdick, Annie Callender (Mrs. C. S.)
Burke, Mrs. Thomas P.
Burt, Miss Ella W.
Bush, Miss Lucile
Callender, Eliot
Callender, Mary E. (Mrs. Eliot)
Callender, Eliot, Jr.
Casey, Bettie (Mrs. Peter)
Chalmers, John A.
Chisam, Charles J.
Clarke, Mrs. Katherine E.
Clarke, Herbert B.
Clarke, Miss Isabel H.
Clarke, Robert S.
Clarke, Samuel M. (R. E.)
Coolidge, Miss Mary E.
Cornelison, William T.
Cornelison, Kate Anthony (Mrs. W. T.)
Cornelison, Miss Katharine Anthony
Cotes, Frank H.
Cotes, Carrie R. (Mrs. F. H.)
Cotes, George G.
Cushing, Miss Clara
Daly, Eugene Francis
DeLong, Louise (Mrs. C. C.)
Dempsey, Mrs. Myra
Dempsey, Miss Estella
Dempsey, Miss Grace
Dillon, Lillian L. (Mrs. E. L.)
Dorland, Mrs. Juliet Elinor
Douglas, Sarah L. (Mrs. J. L.)
Douglas, Miss Helen
Douglas, Robert Lindsay
Downing, Anna (Mrs. D. H.)
Downing, Alice White (Mrs. Charles)

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DuMars, Dr. R. A.
Dunlap, Jessie (Mrs. Burt)
Elder, Mrs. Louisa C.
Elder, Miss Mary D.
Ely, Edwin C. (R. E.)
Ely, Mary M. (Mrs. E. C.)
Ely, Howard Montgomery
Ely, Mrs. Louise Frisby
Ely, Thaddeus Selby
Estes, Mrs. Sarah L.
Flinn, Katherine N. (Mrs. J. L.)
Fox, Henry
Fox, Pearl Irwin (Mrs. Henry)
Frye, Miss Sue W.
Fuller, Drusilla (Mrs. B. F.)
Galbraith, Miss Sarah
Geach, J. C.
Geach, Hattie (Mrs. J. C.)
Geach, Miss Laura
Graff, Hon. Joseph V. (R. E.)
Graff, Mary B. (Mrs. J. V.)
Graff, Joseph Rae
Graff, Miss Leva Burton
Greenwood, Mrs. Julia Helen
Gregg, James B.
Gregg, Emma T. (Mrs. J. B.)
Gregg, Miss Hazel
Gregg, Philip H.
Grier, Mary Thrush (Mrs. J. B.)
Grier, Thomas A.
Grier, Ella B. (Mrs. T. A.)
Grier, Miss Isabel Hooker
Crier, Thomas Perkins
Gumbel, Mrs. Helen Strawn
Hall, Lina (Mrs. A. E.)
Hansel, Jacob Corwin
Hansel, Agnes Maria (Mrs. J. C.)
Hanson, Clarence Seymour
Hanson, John J. Blair
Hanson, Mary A., (Mrs. J. J. B.)
Harned, Rowland H. (R. E.)
Harned, Mary R. (Mrs. R. H.)
Haxton, Harvey
Henry, Mable Irene (Mrs. E. U.)
Herron, William Andrew
Herron, Mary M. (Mrs. W. A.)
Herron, William Andrew, Jr.
Hillman, Adele S. (Mrs. E. B.)
Hitchcock, Ida A. (Mrs. W. O.)
Hitchcock, Miss Florence Ida
Hotchkiss, Ada Belle (Mrs. R. J.)
Hunter, Mrs. Fannie Michaels
Hunter, Lydia (Mrs. J. A.)
Hurd, Charles T.
Hurd, Mary E. (Mrs. C. T.)
Jack, Charles Walter
Jack, Frank H.
Jack, Anna K. (Mrs. F. H.)
Jack, Miss Jane Herron
Jack, William
Jack, William, (R. E.)
Jack, Annie G. (Mrs. William)
Jack, Miss Elizabeth
Jack, Robert P.
Jack, Miss Sarah Grier
Jack, William Joseph
Jacquin, Lucia C. (Mrs. N. J.)
Jones, Emma M. (Mrs. C. S)
Kellar, Katharine S.
Kellar, Miss Margaretta
Kellar, Miss Mary E.
Kellar, Normand H.
Kirkpatrick, Anna H. (Mrs. R. B.)
Kirkpatrick, Miss Elizabeth Lisle
Kirkpatrick, Miss Madge Irene
Kramm, Charles Ballance
Kuhl, Theodore
Kuhl, Harriet W. (Mrs. Theodore)
Kuhl, Miss Nina Harriet
Lee, Lewis W.
Lee, Nellie M. (Mrs. L. W.)
Little, Marion P. (Mrs. A. M.)
Loftus, Mrs. Jessie M.
Loucks, Mrs. Vida Davis
Loughridge, Dr. Samuel Orr
Loughridge, Effie M. E. (Mrs. S. O.)
Loughridge, Miss Alice Eliza
Loughridge, Jonathan Edwards
Loughridge, Miss Mary Winifred
Marcy, Dr. Milton S.
Marcy, Lizzie (Mrs. M. S.)
Marcy, Miss Hazel Rook
Martin, Miss Anna E.
Martin, Miss Emma L.
Martin, Miss Frances N.
McClure, Col. John D.
McClure, Virginia C. (Mrs. J. D.)
McClure, Wm. C.
McCoy, Helen Ida (Mrs. A. L.)
McCoy, Charles Lester
McCoy, Miss Helen Ida
McCoy, Lynn Seymour
McCoy, Joseph Columbus
McCoy, Miss Sarah J.
McCulloch, Judge David (R. E.)
McCulloch, Edward D.
McCulloch, Emily Allen (Mrs. E. D.)
McDougal, Mary A. (Mrs. John)

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McDougal, William G.
McDougal, Minnie A. (Mrs. W. G)
McHarg, Mrs. Elizabeth
McIlvaine, Miss Margaret McGiffin
McNamara, Mrs. Mary K.
Metzger, Lewis V.
Metzger, Dell (Mrs. L. V.)
Miles, Philo B.
Miles, Maria H. (Mrs. P. B.)
Miles, William Smith
Miller, Henry G.
Miller, Carrie Edwards (Mrs. H. G.)
Miller, Henry Simon
Miller, Melissa T. (Mrs. R. T.)
Morron, Eleanor Reynolds (Mrs. J. H.)
Morron, Miss Jean McLean
Morron, Miss Sarah Reynolds
Muchmore, Allen W.
Muensterman, Carl A.
Muir, Samuel A.
Muir, Eugenia (Mrs. S. A.)
Murden, Frank
Murden, Fannie J. (Mrs. Frank)
Musser, Jennie H. (Mrs. B. J.)
Musser, Byron
Musser, Miss Lucile
Musser, Miss Margaret
Neilson, John T.
Neilson, Margaret M. (Mrs. J. T.)
Neilson, John Harry
Nelson, Mrs. Josephine A.
Nute, Edward D.
Nute, Miss Amy
Nute, Miss Nellie P.
Oeldrich, Miss Lottie Cecil
Page, George T. (R. E.)
Page, Jessie S. (Mrs. G. T.)
Page, Gerald Hays
Peattie, John B.
Perkins, George Sands
Perkins, Abbie Maud (Mrs. G. S.)
Perkins, Miss Jennie Laurinda
Perkins, Miss Mary Elizabeth
Pindell, Henry M.
Pindell, Eliza Smith (Mrs. H. M.)
Prosser, Albert Percy
Prosser, Elizabeth (Mrs. A. P.)
Rhodehamel, Mrs. Angelina H.
Rice, Col. James M. (R. E.)
Rice, Miss Caroline M.
Rice, Miss Mary Virginia
Rice, Montgomery Gordon
Rice, Willis Ballance
Riesz, Miss Frances
Riesz, Miss Lydia G.
Roark, R. Sim
Rugg, Miss Lucy N.
Rust, Miss Johanna J.
Schnebley, Mrs. Sophia Weston
Scholey, Mrs. Sarah
Shawgo, Miss Rosa May
Smith, Jane A. (Mrs. R. A.)
Smith, Miss Elizabeth G.
Smith, Normand K.
Smith, Susan B. (Mrs. J. A.)
Steele, H. Frederick
Steele, Mary Grier (Mrs. H. F.)
Stetson, Anna P. (Mrs. F. L.)
Stevens, Florence (Mrs. E. W.)
Stone, Claude U.
Stone, Genevieve (Mrs. C. U.)
Stone, Harriet Smith (Mrs. W. E.)
Taylor, Dr. Logan H.
Taylor, Rose McGavock (Mrs. L. H.)
Taylor, Robert McGavock
Thomas, Dr. Thomas Criswell
Thomas, Julia Sarah (Mrs. T. C.)
Thompson, Mrs. Sarah A.
Thompson, Miss Ida Blanche
Thompson, Alexander Clinton
Tobias, Walter Bramble
Tobias, Anna Kirk (Mrs. W. B.)
Trautvetter, Herman Gustave
Walker, Edward H.
Waln, Dr. Joseph Ryers
Waln, Ida A. (Mrs. J. R.)
Warner, Charles Richard
Warner, Mary E. (Mrs. C. R.)
Watson, Mrs. Elizabeth R.
Watson, Miss Maggie L.
Watson, Julia Margaret (Mrs. Ernest)
Weis, Dr. Ezra
Weis, Catherine M. (Mrs. Ezra)
Wheeler, Clara A. (Mrs. M. A.)
Wheeler, Nancy J. (Mrs. C. R.)
White, Miss Jeane Guth
Whiteford, Robert N.
Whittemore, Miss Mabel A.
Wood, Ollie (Mrs. Nelson)
Wood, Ely Cockle
Woodward, Mrs. Isabella
Youngman, John M.
Zeller, Dr. Frederika

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THE FOLLOWING MEMBERS OF OUR CHURCH, WHOSE NAMES WERE UPON OUR ROLL IN 1896, OR AFTERWARDS, HAVE ENTERED INTO REST:

Mrs. Letitia Baldwin
Mrs. Augusta Nevius Ballance
Mrs. Julia M. Ballance
Miss Margaret Chalmers
Mrs. Mary M. Chambers
Mrs. Emma V. Chisam
Mrs. Jennie J. Clarke
Mrs. Helen M. Coggeshall
Mrs. Sarah A. Coulter
Edward Gale
Frederick M. Gale
Judge Jacob Gale
Wyllys King Greir
Mrs. Elizabeth Griswold
Mrs. Elizabeth Hibben
Mrs. Harriet N. Hurd
Samuel A. Law
Mrs. Sarah W. Lindsay
Mrs. Mary A. McConaughy
Mrs. Eliza McCoy
Mrs. Mary F. H. McCulloch
Mrs. Mary H. McDougal
Michael McNamara
Michael H. Meyer
Mrs. Ada V. Muchmore
Mrs. Ella Nute
Mrs. Celia Rugg
Mrs. Jessie M. Spink
Mrs. Sarah Walker
Forsythe Warner
Jane A. Wilson (Mrs. R. B.)

"Blessed are the dead which die in the Lord from henceforth: yea, saith the Spirit, that they may rest from their labors; and their works do follow them." Rev. 14:13.

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